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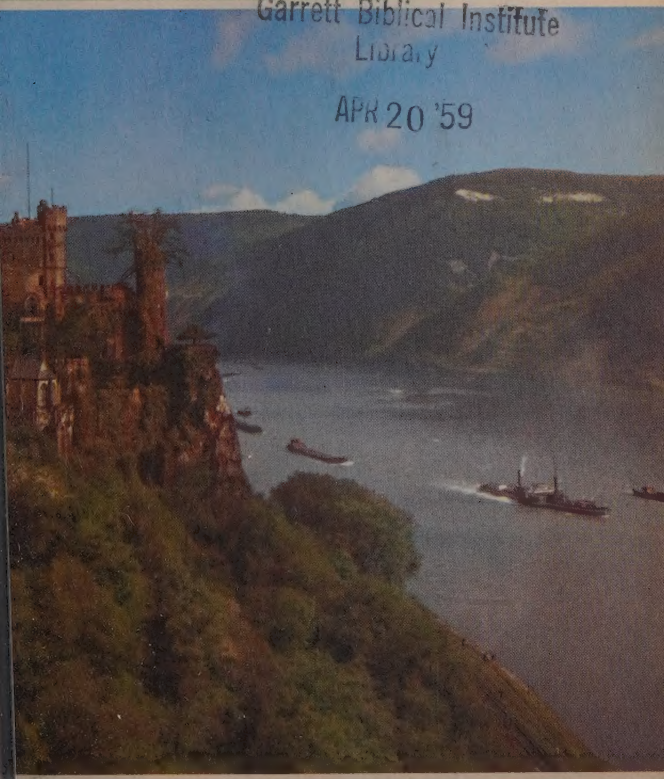

The Heart Has Need

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from May 1 to May 31

Illumination: Christ in me lights my way and I see clearly.

Prosperity: Christ in me sets me free from all limitation. I am successful and prosperous.

Healing: Christ in me is my abundant life, and I am healed in mind and body.

UNITY

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Spiritualizing the Intellect

from the writings of

CHARLES FILLMORE

I separate myself in consciousness from the mind of the flesh, that I may enter into the mind that was in Christ Jesus.

THIS AFFIRMATION is a good one to take into the inner consciousness, and we would emphasize the word "consciousness." This whole matter of soul unfoldment depends on the consciousness that we have.

We have no independent mind—there is only universal Mind—but we have consciousness in that Mind, and we have control over that consciousness. We have control over our own thoughts, and our thoughts fill our consciousness. By analyzing ourselves we find that we unconsciously separate our self into different personalities. Now we should do this work consciously. We should enter into the understanding that the I AM power (all power) is

given unto us in consciousness, then join or unify this consciousness with the great Christ Mind.

Thus the central idea in this word of affirmation that we are seeking to understand and to incorporate into our consciousness is the Christ Mind. As spiritual metaphysicians we find that the Christ Mind is the Mind of Spirit. In the consciousness of man it functions as two states of consciousness: one in the flesh, the other in the Spirit. But the mind of the Spirit is the source of all.

In daily worship it is well to impress on the sensitive mind that it is unified with Divine Mind through Christ, through the same mind that was in Christ Jesus.

Understanding this as the basic principle of our thought and realizing the power of thought to impress itself on the sensitive plate of man's mind, we find this prayer invaluable:

I separate myself in consciousness from the mind of the flesh, that I may enter into the mind that was in Christ Jesus.

First we disentangle our thoughts from the flesh and lift our consciousness up to Spirit. We hold them steady in spiritual consciousness until they begin to get hold of Spirit essence, Spirit power, Spirit love. Everything that we see in the manifest comes from this one Spirit-mind; so it is well to hold this affirmation until the most sacred ethers respond to our realization:

I separate myself in consciousness from the mind of the flesh, that I may enter into the mind that was in Christ Jesus.

When considering the value of prayer and real

zation we call to mind the case of Esau and Jacob eceiving the blessing of their father Isaac.

It was customary to give the first-born the prior lessing, and this blessing of the first-born belonged o Esau. But through the connivance of the mother, Rebekah, and Jacob himself, Jacob got the blessing, nd, of course, by a subterfuge. The procedure was eally a dishonest one, and Esau, wroth with his rother Jacob for taking his blessing, threatened his ife. The mother advised Jacob to flee to the country f her brother Laban, and Jacob immediately set out n his journey. He was, however, in a wilderness of hought.

As metaphysical Christians, we take this scripture o be a spiritual history of man as well as a history f outer events. We try to read it in the spirit appropriate to it. Spiritual things must be spiritually liscerned. The Bible is a spiritual book. We arrive at greater understanding and enhance our interest in he different characters of Esau and Jacob when we ook on them not only as individuals but as representatives of the race as a whole.

If we study the four characters of Isaac, Esau, acob, and Rebekah, we find that they represent lominant ideas in man, ideas that pertain to his very eing, that are of vital interest. As we read out of he law we find that Esau—a hunter, a person subervient to his bodily appetites, a man of the flesh—epresents the flesh, the body. A person of a little different turn of mind, a man who loved home and he quiet spiritual things of life, Jacob represents the nind, the intellectual man.

Of course, in the process of evolution the natural

man comes first. Then the spiritual man begins to unfold in us. Here in the Bible story we find that the spiritual man, or rather the intellectual man illumined by Spirit, gets the blessing. The Israelites set great store by this blessing. Rightly understood, a blessing is a great source of inspiration. It lays a firm foundation in the mind, and it brings out the good. A curse sees the evil and emphasizes it, but a blessing sees only the good and emphasizes only the good. Thus we come to see the importance for the soul's evolution of an understanding of the development of these two Biblical characters.

As we look at the blessing that Isaac gave Jacob and Esau—for he did bless Esau after he had blessed Jacob, though he gave Esau the blessing that would bring out his character—we discover that he was governed by law. The blessing he gave Jacob was one on the mind and not on the body; in fact, it was a blessing of the part of the race mind concerned with service, the part that has to do with the exercise of authority.

In this blessing there is a calling forth of those inherent faculties of the mind that enter into the exercise of authority. "Let people serve thee." The mind dominates the body. "Let . . . nations bow down to thee." We also see nations being dictated to by some mind, some dictator.

"Let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee."

Here we can see the power of ideas to bless or to curse. We see that he who uses his mind to curse gets the curse in return, while the man who uses his

nind to bless receives blessings in return.

If we study our mind we find that it is radiating nergy constantly and that whatever we send out omes back. This is true of the mind of man, and ve see it in evidence everywhere, not only individual- y but collectively.

To Esau, Isaac said,

Behold, of the fatness of the earth shall be thy dwelling,
And of the dew of heaven from above;
And by thy sword shalt thou live, and thou shalt serve thy brother."

Here in these symbols we have the body man or man f the flesh. "The fatness of the earth shall be thy welling": man lives very close to the earth. "And y thy sword shalt thou live": the man of flesh is ent forth by the man of the mind to carry out his varring ideas. Intellectual man is the general or the overnor or the dictator that sends the man of the lesh to do his biddings.

And it shall come to pass, when thou shalt break loose,
That thou shalt shake his yoke from off thy neck."

n the evolution of man, the body (Esau) finally omes into its own. The Isaac blessing is carried out n the world today. We find that the working classes hat have been under the yoke of the intellect—the ntellectual man—now are beginning to assert them- elves. They are breaking loose from the yoke of ondage to the intellect, the mind; the flesh is begin- ing to assert itself. We are giving more attention to he flesh every day. People are awaking to the fact hat the body is an important part of man, and so

we see everywhere the fulfillment of this blessing.

If we study ourselves, we find a tendency toward the working out of the two minds. The tendency of the intellect is to dominate, to have its way and ignore the body. But the body is beginning to break loose from this bondage and demand its own. It is saying to us: "Why, I am a very important part of this world. You can't leave me and go off to some far-away place. I am an important part of you." So with Esau the flesh begins to break loose from this dominance of the mind that has separated it from the good things of the heavenly estate. We raise it up, and it begins to become a power in the world. We must soon come to a place in our national, social, and economic evolution where the earth and all that it has will be recognized in a larger way, become an integral part of our life. This is very clearly taught in this story of the mind and the heart. Isaac (the I AM) recognized this unity and brought it into expression in his blessings of his two sons.

We have these two "sons," the mind and the body. It is the mind that connects us with Principle. Jacob made this connection, but Esau had as yet failed to come to the place where he could recognize that he was a son of God. Jacob took that blessing from him. He became the sole representative when he was really the secondary one, but he forged ahead in the race; and so we have today the intellect dominating almost everything. It is evident that the Jacob faculty (the illumined intellect) has assumed its prerogative in the world today. The illumined intellect rules. God is omnipresent, God is intelligence, just as much in our mind as any-

vhere. The blessing of the I AM consciousness rings out the intelligence that has the greatest ruling ower. But we find that we must also bless the body s well as everything connected with it.

As we study the Bible we find that after he broke way from the material consciousness Jacob had nany experiences. He went into another state of conciousness (another country), in which he was awakned spiritually to a still higher plane. In the 16th erse of the 28th chapter of Genesis we read: "And acob awaked out of his sleep, and he said, Surely ehovah is in this place; and I knew it not." He was in the sleeping state of consciousness. He ad a dream and saw a ladder extending from the arth up into heaven and angels or messengers of God ascending and descending it. Jehovah was at he top of this ladder, and He told Jacob that he vas to be the father of a great nation and that a ertain blessing was to be poured out upon him. When Jacob awoke he saw that God was in the place vhere he was; that the place was the very "house of God," the dwelling place of God.

In other words, here was evidence of omnipresnce. Each individual must have his first awakening o the truth that God is everywhere and that, whatver may be the place, God is there as omnipresent pirit-mind. In this instance Jacob was surrounded y rocky hills, and he piled up stones and made an ltar to Jehovah right there. The great lesson for is is that God is everywhere, no matter how material he surroundings may seem to be. To the unregenerte man there is usually a great awakening in an experience of this kind.

When man begins to see beneath the surface and to realize that God is with him constantly, he seeks to make a union with infinite Mind, omnipresent God-Mind. The Scripture reads: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Here was a covenant or an agreement made by a man at the moment of his first great illumination as regards the one omnipresent substance. He may have realized before that God was the great I AM, the Jehovah, leading him, but he did not realize that this earthly substance, the rocks about him, were really representative: that they are a part, a living part, of the God substance; that the I AM man in his illumination has a share in that substance; that it is his substance through infinite Mind. The covenant of Jacob to give one tenth of all his increase was the real beginning of what in modern times we call tithing: making God a partner in all our finances.

Jacob became a great financier of the ancient world, and through the illumination that he got from Jehovah he knew how to take advantage of every opportunity.

We do not take Jacob as an example of how man should handle his finances, for he was something of a trickster. In truth he represents the trickery and cunning of the world in this field. But apparently Jehovah, the one Mind, was with him. Sometimes

there are contradictions that we cannot always understand; but when we know that we are the directive power as regards all that belongs to us, we may get on financially. But in the end there is an adjustment, illustrated in the meeting of Jacob and Esau at the ford Jabbok.

But with it all Jacob loved Jehovah and shared his wealth with the Lord. He proved the law of tithing, that tithing is one of the foundation principles of financial success. Man can become a great possessor of the substance of this world if he follows certain rules of tithing. Jacob gives us the key, which is the recognition that God is all substance, and that if man wants to handle this substance wisely and well, if he wants to handle it for great material success, he should do what Jacob did: take God into partnership with him.

There is an omnipresent economic Mind. If a man begins to deal with this economic Mind he will have a partner that has all resources.

If you want to become a rich man, if you want to be possessed of every good thing in the world, take God as your partner, incorporate His mind into your mind in your daily giving. Give of your substance with the thought that it is God's money you are handling. Realize that it is His tenth that you are giving for His glory. With this thought in your mind you will begin to attract new spiritual resources, and things will begin to open up in your affairs. You will know that infinite Mind is with you. I would say to everyone who wishes to demonstrate prosperity: take God into partnership with you and you will demonstrate abundance.

What Can I Do?

MYRTLE SHAY

WHEN SOMEONE VOICES the question, "What can I do?" he is usually in trouble and feels that there is no escape. Used in this sense, the question is negative and will not improve the condition. However, if one asks this question in an honest effort to muster his capabilities for meeting the problem, he is taking a constructive step toward solving his difficulty. If he will go a step farther and ask himself, "What can I do for others?" he will find that his despair will give way to joy in new-found strength and confidence, for in helping others he is expressing the true Christ Spirit that lives eternally at the center of his being. He is then living on the level of his higher self—his Christ self. This self is always in touch with the Father, through whom all things are possible.

In doing for others, our lower self is forgotten, along with its sorrows and its pains. A man or woman consecrated to a life of service has little time to complain. Many times the sorrow we feel over a loss is nothing more than self-pity.

I am not saying that we should never be sad. Of course, we should. Only a heartless person can bear the loss of a loved one without any sadness. But continued mourning over a long period of time is an admission of hopelessness on the part of the mourner and denies the goodness of God.

At the death of her husband, Linda Barr, an

acquaintance of mine, found herself in limited circumstances. At sixty years of age and with no business experience, Linda was unable to find work, and she went to live with her sister. Instead of trying to adjust to her new surroundings, she wrapped herself in a blanket of gloom and nursed her grief day after day and week after week. Her health began to fail, and after a year of mourning she became bedfast.

One day I met her sister on the street. She told me about Linda and asked me to visit her. I found Linda propped up in bed. Her bedside table was laden with bottles of medicine and articles for an invalid. Outside the window a robin sang lustily, the sun was playing hide-and-seek with lamb-woolly clouds, and the fragrance of lilacs was sweet on the springtime breeze. But the woman in the bed was not interested in these. She talked incessantly of her troubles and the pain she endured, and told me that she would not last long in this world. She complained that her sister's family was thoughtless of her, bringing the grandchildren for visits and letting them romp all over the place when they knew she was nervous and could not stand the noise.

Linda resented my attempts to cheer her up, as I called her attention to the evident blessings that surrounded her. "I have nothing to live for since George was taken from me," she sighed, tears brimming her eyes. "I only hope I can go soon."

She was wallowing in her self-pity, and I knew that I could not reach her by offering further sympathy. "You ought to be ashamed of yourself," I told her quite unkindly. "You are in your present

condition through your selfish brooding. Why don't you try to help yourself? You've allowed your sister to carry your burdens and you're adding to the weight of these burdens by your constant complaining. Why don't you come out of your cloak of self-pity and start living again?" I challenged.

Linda's eyes were wide and staring during my lecture. She had a look of utter unbelief and bewilderment. As I finished speaking, she burst into tears and sobbed wildly. "What can I do? Oh, what can I do?" she wailed. "You——you——I'm helpless, and everyone is against me, even you."

Her sister rushed to her bed and threw her arms around her. "Hush, Darling," she soothed. "You're going to be all right. You know we love you."

Then Mrs. Barr's sister beckoned me outside. "My sister is highly nervous," she said. "We try not to upset her."

"Mrs. Lane," I asked, "do you really want your sister to get well?"

"Why, of course," she declared.

"Then let me finish my visit with her," I pleaded. "I'm giving her a medicine that she has needed for a long time."

The sister looked at me, and the alarm in her eyes gave way to sudden understanding. "Do you think it will really help?" she asked.

"I'm sure it will," I told her.

Linda was still sobbing, but more quietly, when I returned. I sat down beside her and took her hand in mine. I said, "Forgive me for speaking harshly, but sometimes we can get ourselves into such a state that shock treatment is necessary. You were crying,

What can I do?' But by adding two more words to that question, you can start to rebuild your life."

She was quiet, and listened while I continued. 'Instead of asking, 'What can I do?' ask yourself, 'What can I do for others?' There doesn't seem to be much that you can do now, but as you keep trying, there will be more and more."

Linda's lips moved, and I barely caught her words: "I guess I am just a selfish old woman," she said.

"You're not going to be," I declared. "With God's help you are going to be well and strong again, and you are going to be useful and happy. God has work for you to do. You are going to begin doing that work by expressing the Christ Spirit within you."

"But what?" she questioned doubtfully. "What can I do for others, lying here in bed?"

"You won't be there long," I assured her. "But why not be thankful now for a loving sister and for all the other blessings you enjoy—a soft bed, care, the beauty outside your window, and especially for the loving, unseen Presence that watches over you?"

"I've never thought of all those things as blessings," she admitted. "I'll try to be thankful, if only it will help me to get well."

"It will," I promised.

When I visited Linda again, she was sitting up and knitting a tiny garment that she explained was for her sister's new grandchild. She smiled when I gave her a look of approval. "I'm making progress," she said.

Within a month's time my friend was helping with small tasks about the house that required little physical effort, and she was also knitting other baby clothes. "You know," she confided, "I'm beginning to enjoy my sister's grandchildren."

"You don't need to tell me that," I laughed. "They're like a swarm of bees around you when they're here."

She began to do more knitting for her sister's grandchildren. I noticed that she adorned each tiny piece with nursery rhyme characters. One day I asked her why she did not try to sell some of her work.

Her face lighted up. "Oh, do you suppose I could?" she asked eagerly.

"Yes, I do," I declared, and I offered to take some of her pieces to a gift shop.

Linda's work did sell! She soon found it impossible to fill all her orders, and before long she was making enough to support herself and was putting a little money aside to help with the later education of the children she had formerly resented.

I talked with Linda one morning a year or so after my first visit at her sister's house.

"The past seems like a terrible nightmare," she said, "and I'm so thankful to you for waking me up. I didn't want to be around. It was so hard for me to shake off the dream I'd been living in and to realize there was someone in the world beside myself who deserved consideration. At first, it seemed easier to fall back into that dream, but the question, 'What can I do for others?' stayed in my mind and demanded an answer. Many times I asked God to help me think of something I could do. Then I re-

membered that I used to do some knitting. Although I never really had cared for it, I could begin with it. So I asked my sister to get me some yarn.

"Did you find an answer to your question through your knitting?" I asked.

Tears were in Linda's eyes, but she was beaming. "Yes, I did," she declared. Then she added softly, "I also found God."

INSEPARABLE

There are so many associated things:
Sunlight and shadow, seed and the good loam,
Clear water and the never-failing springs,
Mother and home.

Mother and home! two welded links that hold
Against the strain of life. They cannot part,
For God has bound them with a clasp of gold
About His heart.

Mother and home! So long as men shall turn
Seeking for some light, tangible and sure,
For food and comfort, and for fires that burn
These will endure.

They will be mated in the human breast
As long as mankind treads the earth's bright loam,
Symbol of love, of shelter, and of rest:
Mother and home.

—Grace Noll Crowell

The Meaning of Motherhood

GEORGIANA TREE WEST

THE WORD *mother* is one of the most interesting words in the English language. Ordinarily, it is defined as "female parent," but it has a much broader meaning. The dictionary defines *mother* as "that which has given birth to anything," and birth is defined as "the bringing forth of offspring; parturition."

In the broadest sense of the word, *mother* means that which has produced and nurtured something; that which generates within itself something which, through parturition, it eventually starts on an independent existence. Considered in the light of this understanding, God is both father and mother, for all creation is a process of parturition. The parent mind brings forth out of itself its creation; the father principle of the parent mind establishes and gives life to the idea, and the mother principle of the parent mind nourishes and gives form to this living idea. When we think of God, the creator of worlds, all wise and powerful, we are thinking of God the Father. When we yearn for the nurturing, sustaining, protecting, providing power of divine love, we are thinking of God the Mother.

Here in the Occident we stress the fatherhood of God, but in the Orient many religions pay homage to both the fatherhood and motherhood of God. They see the dual action of the parent mind in all nature. The seed, for instance, has life within itself

—this is fatherhood: But the seed can expand into the fullness of its destiny only when mother nature's forces give unstintedly to the demands of the seed—this is motherhood. In the nature of the animal to guard and protect her young we also see something of the divine element in motherhood. We call it "mother instinct."

In the human realm of volition and free will it takes more than mere animal instinct to constitute true motherhood. The element of divine love must enter in, the love that gives of self knowingly and willingly in unselfish, loving service. The crown of true motherhood is this element of divine love, and without this diadem female parenthood can never be true motherhood.

When we see this unselfish devotion giving freely of itself in service, we see an earthly expression of the motherhood of God. A very high compliment that is sometimes paid to a woman is, "She has been like a mother to me." You have heard it said of a man, "He has been both father and mother to me." These words pay high homage to those who have shared their soul's richest values in unselfish service. They have expressed the true spirit of motherhood in its rich meaning.

True motherhood is a spiritual attribute. We cannot have anything precious and beautiful on earth that does not already exist in God; therefore, all that makes motherhood precious is a manifestation of His beneficence. God, in the nature of His motherhood, brought us forth out of Himself, sharing with us His very life with its inherent intelligence, love, and power. When earthly mothers learn

to share themselves not only with their own flesh and blood, but with all others who need their gift of unselfish service, they enter into the motherhood of God.

Some unfortunate things masquerade under the name of mother love. One of these is the possessive kind of love that hampers rather than helps the development of the child. This is the type of love that seeks to mold the child after a pattern of its own making rather than helping the child to develop his own inner abilities. In his book, "The Prophet," Kahlil Gibran says:

"Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They come through you but not from you,
And though they are with you yet they belong not to you.
You may give them your love but not your thoughts,
For they have their own thoughts."

True mother love conforms to Paul's ideal of love, "doth not behave itself unseemly, seeketh not its own"; in other words, it is not possessive, is not what is sometimes so aptly called "smother love."

Another mistaken aspect of mother love is "worry love." Some mothers seem to feel that the more they worry about their children the more they love them. They feel guilty if they do not worry. When we understand the working or vibratory law, we know that this attitude on the part of a mother is harmful to her child, because a child is receptive to the attitude of those who love and care for him.

Mother love is a powerful vibration, a bridge be-

tween mother and child, a carrier of thought and feeling. It can carry feelings of fear and discouragement that can affect the child adversely, because the child has not yet learned that he can deny the effect of the negative thoughts of another person. On the other hand, courage, confidence, and strength can be delivered over that same bridge of mother love when mothers learn to acknowledge that their children are God's children, and that His loving wisdom guides and protects them wherever they are.

We are all God's children. In the motherhood of God we find firm guidance in "paths of righteousness," the ways of obedience to God's law of love; and as we become receptive, we are divinely guided and protected. In true motherhood, love is tempered with wisdom, the wisdom that knows the value of the kindly but firm discipline that helps the child to develop discrimination between right and wrong. Patience, understanding, and the compassion that knows how to encourage and comfort: all are qualities of true motherhood, and all are found in the motherhood of God.

The spirit of unselfish service to others unites us with the motherhood of God. Jesus set us a beautiful example when He gave His beloved disciple John into His mother's care. Jesus did not say to His mother, "Be good to him; take care of him." He only said, "Woman, behold, thy son!" And to John He said, "Behold, thy mother!" Jesus knew that nothing could be added to that beautiful relationship. He was stressing the importance of unselfish, universal love over the more personal love of human relationship. His mother was giving her son in serv-

ice to the world. Jesus was laying upon her the necessity and responsibility of "mothering" another.

Before us today are countless opportunities and challenges to express and to prove the universality of the spirit of motherhood. The love, understanding, and compassion shared with lonely or needy children of other mothers is in reality a service of love bestowed on our own. It is our greatest claim to true motherhood, motherhood that is an earthly symbol of the motherhood of God.

ASSURANCE

I do not ask for wealth, dear Lord,
My all in all Thou art;
Teach me a little thank-you prayer,
Give me a grateful heart.

I do not ask for wisdom, Lord,
Already it is mine;
In Thee, O Father-Mother God,
Intelligence divine.

I do not ask for health, Lord God,
But give me eyes to see
That I am perfect now, and whole;
Reflecting nought but Thee.

I do not ask for anything
Except to see and know
Whatever right thing I desire,
Thy promise makes it so.

—*Alma L. Gray*

The Divine Perspective

ESTHER FRESHMAN

FROM THE human standpoint, a fellow man may look like a hopeless, never-to-be-redeemed bit of humanity, drowning in a morass of his mistakes. But we know from the teachings of Jesus that in God's eyes man is good. Man is a fabric that can be remade, a fabric that is well worth refashioning. Such is God's love and forgiving spirit!

From outward appearance, a neighbor of mine appears to be handicapped. However, he sees himself from God's perspective, and all is to him awesome and worthy. He is extremely happy to be able to clip his hedge, although he uses a cane to get about. He is thankful that he can kneel, no matter the time or effort it takes him, to tend his flowers. His yard is a veritable park of beauty, and he does all the work himself save for the mowing of the grass.

What is life as this man sees it? His eyes shine and his smile is real as he greets me each morning. He does not see his frailties or his passing years. He sees the miracle of life pushing from the ground, the beauty of the blooms from the seeds he has planted. He sees the splendor of each useful, glorious moment.

Another neighbor of mine faced the challenge of a serious illness concerning her husband. She did not see her husband as a hopeless case, as did the doctors and her friends. Neither did she see his ill-

ness as a time of fear or discouragement. She saw it as a time demanding God's perspective and viewpoint, a time to get nearer to God, to seek more of His strength, comfort, and healing in their lives. Today this man is well and strong. He has returned to his old job and is again providing for his grateful and praying family.

Jesus taught a philosophy of being "lifted up." "And I, if I be lifted up from the earth, will draw all men unto myself." When we are "lifted up," the world appears different to us. We then see the world as it really is, a world of reality and truth. We utilize His teachings, given to us in divine grace.

Man, even in his cruelty, did, in a sense, lift Jesus up to the Cross. And what did Jesus do? He expressed love, compassion, and concern for others. He expressed forgiveness. Even in His greatest suffering, with sadness and sorrow He saw the errors of man. This sadness must have far outweighed His physical pain. Employing everything within Him, He had tried to the last moment to raise His followers to the divine perspective. What a powerful persuasion it was; and, seemingly, what a dramatically tragic failure!

And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father that sent

me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.

From the Cross Jesus looked down upon the crowd and saw His mother with John, one of His beloved apostles. He rose above His sufferings, and with filial concern He found refuge and love for her in John's home.

Even on the Cross, He concerned Himself with giving absolution, aid, and comfort to a malefactor being crucified with Him. Jesus said to him, "Today shalt thou be with me in Paradise."

From the height assigned to Him by those to whom He brought a glorious gift, He uttered the most beautiful words ever spoken. For His persecutors He made the supreme plea, a plea of love and ultimate compassion: "Father, forgive them; for they know not what they do."

This is the divine perspective of love. It sees man through God's light of love. It sees man in his sum total: error only a part, and the redemption of man all-important. Here are love and forgiveness healing the transgressions, saving the good, that is the essence of the Father.

In our contemporary scene there is one well known to all who is a symbol of seeing through Jesus' eyes, although she has no physical vision as we know it. I refer to the great Helen Keller, whose accurate perspective is, indeed, through Jesus' eyes, for she sees life through His goodness, and through an appreciation of Him and His works. She sees through her acts of sharing, of giving of herself,

and of a lifetime of being a stirring example to others. She has a universal vision of the ultimate.

Another vital component of the divine perspective is that of time. Our entire concept of time is changing before us today. Man is breaking through the barriers of space and time. Where man stands tomorrow may well revolutionize the usage of our calendar and our clock as we employ them today. Man hurtles along at breakneck speed into something of which he seems only vaguely aware. But what is time from the divine perspective? It was described by a poet in the Scriptures:

"For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night."

We are apt to distort the picture before us. We enlarge our problems by focusing on them in fear, anxiety, and confusion. In God's plan problems may be opportunity for growth, and we should resolve them to the correct answer, remembering that within each problem is the solution. Through faith and prayer any problem is resolved in good order. No longer is it a thing distorted, but it becomes a smooth, functioning part of the whole.

No one can see well through the eyes of fear. There is blurring of vision that causes the picture to be out of focus. In the divine perspective there is no fear. The whole picture is seen in its proper relationship, each part to the others, and each part is blessed in the light of His love and wisdom. In God's reflection we see clearly.

Through prayer we are lifted up to the divine viewpoint and we attain the proper perspective of

our relationship to God. We have long been counseled to abide in Him perpetually. Through communion with God we are a part of Him. We become joyfully aware of this, and we know His love and His goodness. Jesus, in His work among men, kept Himself noticeably related to the Father. In the divine perspective there is a harmonious relationship of all things. There is a significance that is accurate. All is in balance. We see ourselves in fitting relation to all other matters. We attain understanding and realization.

Through prayer and study we partake of His wisdom and His word. Once clothed in His word, there are no unconquerable frontiers for us. We will unfold according to His plan as He originally designed it for our good.

Firmly impregnated with His word, then, it is for us to govern our thoughts. How? In what way? To what end? Nothing has been more clearly given to map our way of thinking than the clear, definite words of Paul. He incorporated them all in a few sentences of summation. Too, he brought in the necessity of joy, for who can be "lifted up" without gladness in his heart? Paul knew that there must be appreciation and trust, and he knew that it was important that man not be anxious. Paul certainly had run the gamut from hating Jesus to loving the Christ. He had the experience and the urgent willingness to share Christ with all. His were not empty promises. He knew that Jesus' instructions cannot be read too often. Better still, once they are a part of the heart, the most wonderful step is to make them an interwoven part of life:

Rejoice in the Lord always: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Then come the extremely beautiful, practical instructions for the uplifting of the thoughts of all mankind: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Tomorrow we may be able to see our earth from outer space. And the day after, as God counts it. man may step from outer space into something even more inspiring and adventurous. Jesus, on the cross fashioned for Him by His fellow men to whom He came to give love, showed them that even death could be conquered, and He made eternal life a living example.

Man may go higher and higher, farther and farther into outer space. But never will he reach the ultimate save within himself, for that is not "out and away," but was safely implanted within him when the original design was conceived in the Great Author's plan. The highest, most miraculous point was placed within man himself, and from it all things can be seen in proper relationship. For man, fulfilled in his love to God and to his fellow men, sees things in God's light, and knows that reality and Truth are the divine perspective.

Your I AM Means Now

BESSIE CAUGHREAN

MANY OF US are unaware of the importance of two words that we use often in our daily life. Those two words are *I am.* We are told in the Bible that "I AM" is the name of God. But if we search deeply enough within our own inner self, we discover that "I am" also means now, this minute of our life.

Jesus said, "I am the bread of life"—not, I shall be or I was—but "I am" now. When we take the words of Jesus and study them earnestly, with the thought of gleaning something new from what He said, we gain a new meaning of these often used words *I am.* We see that Jesus meant that "I AM" is God's name, God's nature in each of us, now. The past, present, and future are all now. Now is the moment that really is. "I am" means God in us now, the living now.

For some of us our world is one of becoming. We look to the future, when things will be brighter and happier for us. Then there are those of us who live in the past, when things were much different and better. Between these two worlds of becoming and was lies the world of now, which we seldom seem to understand. Why? Because we are either affected by our plans for tomorrow or we are mourning for things that are gone. Therefore, we are never quite able to see the reality of the now. Not to understand that our I AM means now is, I believe, one of the

greatest stumbling blocks to our finding ourselves. At least, I know this was so with me.

I had yearned to be a writer for many years, because I wanted to express my innermost thoughts through that particular channel. One day I met a woman who had written many articles for Unity. I explained my desire to her. She said, "Why, my dear, you are a writer now." So I wrote articles and sent them to editors, but they all came back to me.

"If I am a writer now, why don't the editors accept my writings?" I asked myself over and over again. It took me many years to find the answer. After I discovered the answer, I saw that I had failed to recognize it because it was so simple. I discovered, deep within my own heart, that the now is spiritual.

"I AM THAT I AM," God spoke to Moses. "I am the light of the world," Jesus said to His followers. "I am" means that God within us now, His light in us, reveals our true self. When we understand this, we have attained a spiritual consciousness of our identity with God. We live above the stream of time, which our senses accept. We do not put off our good until some future time, because we know that we are one now with infinite good. We know that we are one now with all light and life.

When Jesus said, "I am the bread of life," He said it with a feeling of certainty. Why did He possess such a feeling? Because He knew the full meaning of the words *I am.* He knew that all insight, all love, all life, all that is real in oneself, lies in the now, a spiritual state in consciousness above sense vision. To reach the now, we need to approach our inner sanctuary, the holiest place in our being. We

need to get away from ourself in order to see ourself as we really are. In sense time all things are seeking completion, but in the spiritual now all things are complete. Everything already is. This is what Jesus knew. This is what we must learn. But how can we learn it?

First, we must change the direction of our sense of now. Most of us think of now as being on the horizontal line of time. But that is not the true meaning of now. Now is on another level of consciousness, the spiritual level above our senses. What we need to do is to awaken from this sense time in which we are engulfed and to understand: "I am now that which I want to be." I know this may seem hard to believe, but when Jesus broke the bread and fish to feed five thousand people, He did not let His human consciousness limit His spiritual understanding. In His words, "I am the bread of life," we find no hint of the future or regret of the past. They refer to what I am now.

The more I studied the words of Jesus, as written in the Gospel according to John, the more I realized that Jesus' use of the words *I am* had a meaning all its own. But I did not give up in despair, for He said, "he that cometh unto me shall never hunger," and "he that believeth on me shall never thirst." I also read with interest, "the words that I have spoken unto you are spirit, and are life." This challenged me to find out if they were really life. So I began to use His words as I went about my daily work.

At first it seemed an endless task. There were days when I did not feel like repeating the words of Jesus. Then one day I came across an excerpt that in-

spired me anew. Years ago I had copied this excerpt that stated that Goethe's Faust had opened an ancient book and had caught sight of a greater world that overshadowed the visible fragment of the present moment in time. I felt that this was something which Goethe himself had experienced; otherwise, he could never have written about it so clearly. This story of Faust is similar to the story of Jacob in the wilderness, where Jacob sees in a dream a ladder that reaches from the earth to heaven, with angels ascending and descending thereon. In his dream, Jacob saw a heavenly realm that was beyond and above the world of men in which he lived.

Another time, during my search to understand that "I am" means now, I read something that really shocked me. It was an account of a man's experience when he thought he was about to drown. He wrote that his past life appeared on a screen before him, so to speak, and he saw his entire life in one brief moment; he was rescued within a minute. It was then that I relaxed my body and reviewed my past life. To my amazement, I saw myself watching myself; and the more I thought about this the more fascinating the whole thing became to me.

I also recognized that I had used the words *I am* only in terms of passing time. As I reviewed my life, I said to each scene, "I am." I realized suddenly that life itself is never measured by passing time, but by the now, which includes all of life. I saw that my real "I am" had neither a tomorrow nor a past. That was when I discovered that now is a spiritual state and "I am" is my spiritual identity. I AM is above this world, but we have made it a part of this world.

Many of our "I am's" are tagged with a sense concept, such as "I am poor," "I am sick," or "I am afraid." Our real I AM is never sick, poor, or gripped with fear. The sense man is sick, poor, and full of fears. To be sure that they were spiritual, I recognized the need of watching all the "I am's" that passed through my lips and which sought to lodge in my mind. I did not want to mix them with mortal things. I knew, too, that my life is now and I did not want to mix now with the sense time of the world.

After a long struggle between my inner self and outer self, I reached the place where I discovered that the universe had changed. Inwardly I knew that the change had been only in myself, for it was I who was seeing things in a new way. I became aware that the life which was flowing in and through me was the same life that was flowing in and through all other things. I had recognized my oneness with the universal life of God.

To understand that your "I am" means now and that I AM is spiritual, because it is the name of God, releases something within you which causes you to see things in a clearer way. You understand, then, how you mixed two levels of consciousness, expecting the best in life, but often receiving the husks.

Above the sense side of man is a state of consciousness that, when man finds it, can change his life. The "I am" that functions under the illusion of passing time can never reveal this secret to man. It is something that man must seek. The way to seek it is to understand "I am now that which I want to be." This change must come to each one of us through the inner active side of the mind.

We can learn that our "I am" is present and active now, and we can keep it free from the limitations of the sense mind. All that we need do is read the words of Jesus, written in John 6:35, and live with them until they become a part of us. God cannot do this for us.

"The words that I have spoken unto you are spirit and are life." If you will only give me free rein in your life, you will understand that I AM means now.

PEACE

Peace is a prayer that lifts the soul to inner heights of joy,
And purges clean and sweet and pure the life wherein it dwells.
Give me that peace, Oh, inner, secret Self!
Not peace that man would give,
But inner calm, abiding, restful strength;
Fearless and strong like yonder mountain peak;
Soft, velvety, and smooth like valleys after springtime showers,
Content, at rest, assured;
As tender as a mother's arms around her babe asleep,
This peace is undisturbed
By doubt, by fear, by any counter act of man:
But centers deep within the Self,
A priceless gift of God to man.

—*Clinton Allen Wood*

The Art of Demonstration

HAROLD L. IRVING

DEMONSTRATION OF DIVINE LAW is dear to the heart of every Truth student. Almost everyone who has embarked on the pathway of spiritual understanding was first interested in the operation of divine law because of a heartfelt desire to demonstrate some particular manifestation of God's good in his life and affairs. The earnest student intuitively believes that God's will for man is good: that there are immutable spiritual principles and laws which, when recognized and applied, will bring an abundance of good into fulfillment, and the individual life will become richer, more satisfying, and more productive of good.

The desire to demonstrate Truth is a natural desire in the heart of man. Furthermore, it is a rightful aspiration of the soul of man. Indeed, demonstration of Truth is part and parcel of the operation of divine law. If God had not demonstrated "in the beginning," there would be no universe. The "void" mentioned in Genesis would never have been transmuted into form. Man himself would never have been created. The divine creative process requires demonstration. God's whole purpose in being is to demonstrate Himself in His creation. Demonstration, rightly understood, is the fulfillment of spiritual law.

The desire to demonstrate, as we use the term in the study of Truth, is not only a right desire, it is a spiritual requirement. We may say that God demon-

strated man when he formed man of the dust of the ground and breathed into him the breath of Spirit, thereby creating man in His own image and likeness. Our having been created in the divine image is our gift of divinity. With it come the God-given right and the spiritual capacity to demonstrate divine law and to experience an abundance of God's good, not in some nebulous future time, but here and now.

It follows that in the development of our spiritual selfhood God actually requires of us that we demonstrate the manifestation of His good. Perception of Truth must be followed by expression of Truth, which must be followed by demonstration of Truth, in order that spiritual law be fulfilled. This is what the Way-Shower taught, exemplified, and proved.

Jesus also taught that God is an all-loving Father and desires His spiritual children to express the good that He is, and to experience it in all fullness. God desires that we enjoy the life, love, wholeness, and material sufficiency that constitute the universal good, and this without stint or limitation. The aim and the end of all spiritual aspiration, all metaphysical thought, all application of Christian principles in the living of life, is to express God in all our ways and to have His good fulfilled to us, "pressed down, shaken together, running over."

However, in seeking to demonstrate divine law and to have God's good manifested to us, we have to keep our thinking straight as regards the true nature of demonstration.

Demonstration is a spiritual activity. As with all spiritual things, we must keep demonstration pure in

consciousness, undefiled by earthly concepts, and unclouded by unworthy aspirations of the human heart. Being both divine and human in our makeup, we are resultantly dual-natured in our expression. Endowed with the gift of mind, God's gift of Himself to us, we are likewise dual-minded. The mark of our inborn divinity is complete freedom of choice and will. Therefore, we are free to think God's thoughts at the level of spiritual consciousness, the Christ Mind in us, or to think our own thoughts at the human level of thought and feeling.

Every student of Truth knows that mind operates according to definite laws contained within its functional nature. In brief, ideas held in mind, activated by creative thought (whether positive or negative), will inevitably come forth into manifestation. The nature and character of our thought determines our experience in the living of life, a fact that is true but which many persons are prone to evade. Since we are dual-minded in our present state of being, and since the law of mind action works infallibly to bring our thoughts into manifestation, we are possessed of the God-given ability to demonstrate on two levels of consciousness, the divine and the human.

Herein lies a mental pitfall into which we too often stumble in seeking to demonstrate spiritual Truth. We are so very human in our makeup and expression. In terms of consciousness the divine of us, our indwelling Christ, is still in swaddling clothes. Our desires are so earthbound that we tend to demonstrate at that level of thinking. To a larger extent than we realize, we concentrate on what we are con-

vinced is our good (which so often it is not), rather than seek to unify our mind and heart with God and to allow His good to come to pass in us.

Many of us have buried deep in our subconscious mind the old, worn-out belief that God, our spiritual Father, can be importuned to grant our desires on request, just as an earthly father indulges the whim or fancy of his offspring. Without realizing it, instead of spiritually aspiring to do God's will, we seek to get God to do our will. God cannot be manipulated by our thoughts; He has to be lovingly embraced in our thinking.

How do we go about demonstrating divine law at the spiritual level of consciousness, thus freeing ourselves from demonstrating those earth-bound desires and human evaluations which do not eventuate in our experiencing our highest good?

A workable answer is found (as is always the case in our Unity teachings of practical Christianity) in the precepts, the teachings, and the example of Jesus. As we study the scriptural record of His life on earth and look beyond the letter to the spiritual ideas underlying the words, we invariably find an explicit, simple, and direct guide for the spiritual application of divine law.

So it is with the idea of demonstration. When we search the sayings of Jesus, we find that they give a definite formula for demonstrating Truth. Certain of His sayings clearly convey basic spiritual ideas, which we can readily accept as revealing the spiritual key with which He was able to open the divine storehouse of good. By appropriating the spiritual ideas contained within these certain sayings and by estab-

lishing them in consciousness, we, too, can speak the word of healing, bring forth adequate supply, and otherwise enjoy an abundance of God's good.

Let us consider the following sayings. The first is, "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

When we study the works of the Master, it becomes apparent that this familiar saying constitutes His instruction for the first step in demonstrating spiritual law. It also contains the promise of divine fulfillment. In feeding the five thousand, the Bible tells us that Jesus first "took the five loaves, and the two fishes, and looking up to heaven, he blessed——." This clearly indicates, by a conscious act of choice and will, the prayerful lifting of consciousness to the divine level, with a complete turning away of the attention from all human and earthly considerations.

Spiritually evaluated, this is the prayer of aspiration. Practically, it is the first step in the spiritualization of consciousness. This is not easy to do, as we all well know. Vagrant thoughts insist on creeping in, or worse, "break through and steal." But we have been given the divine capacity to lift our thoughts to the level of the Christ Mind. With faithful, consecrated practice, we find that we are increasingly able to contact "heaven" and shut out "earth."

"I and the Father are one." With these words we are given the second step we must take in prayer. This step can be designated as the prayer of realization. It is the conscious merging of our mind with God-Mind, the losing sight of our human identity, and the affirming of our divine selfhood. It is the

fulfillment of the commandment of Jesus to love God with all our heart and soul and mind. It is conscious oneness with God in thought and feeling. This is a very exalted state of consciousness, but it is attainable if we desire, above everything else, to express and fulfill our divine nature.

"The words that I say unto you I speak not from myself; but the Father abiding in me doeth his works." This statement of Jesus, when spiritually analyzed and accepted as the third step in the application of the principles governing the demonstration of spiritual law, becomes the prayer of recognition, the recognition that God is all and we are only His instruments. Having lifted our thoughts to the realm of divine ideas and having unified our consciousness with God consciousness, we now recognize God as the one reality of all being and becoming. It is our recognition, prayerfully attained, that we can demonstrate the law of good by becoming divine channels for it to operate through us.

The last step is, "Not my will, but thine, be done." In uttering these words that night in Gethsemane, Jesus completely surrendered His human selfhood and harmonized His human will with God's will. Thereby, He became imbued with the spiritual power to go forth and fulfill His greatest demonstration, the overcoming of death itself. If we truly desire to demonstrate spiritual law, we must prayerfully surrender our will to God's will and allow His will of good for us to come forth, not according to our desires but His desires for us. "The Father knoweth what ye have need of."

This last step is the prayer of acceptance. God's

gift of divinity to us was His granting us complete freedom of will when He created us in His image. In praying the prayer of acceptance, we freely give His gift of freedom of will back to Him. In so doing, we remove the last barrier to the free flow of His abundant good to us. This is the ultimate in the spiritualization of consciousness in prayer. It is the attainment of spiritual maturity, prayerfully realized.

Do these four steps in prayer seem too idealistic and too far beyond the grasp of our present spiritual understanding? Let us remember that Jesus was a practical idealist. He never gave us instructions beyond our spiritual reach. We have His assurance that what He did we can do, if we believe on Him.

In demonstrating divine law in action, Jesus took the way of prayer. So must we. If, when we need or desire God's good to manifest in us, we will faithfully take these four steps in prayer, we shall in due season find ourselves experiencing more and more of the universal good that God is. And what is more important, we shall find ourselves growing more and more into our divine likeness.

So let us, with the simple directness of a child, take the desires of our heart to our all-loving Father. Then let us, each in his own way, become still and enter the "inner chamber" of our being, where God has His being in us. Let us repeat the words of the saying that applies to each successive step, as we pray our prayer of aspiration, of unification, of realization, of acceptance. Just as all endeavor unfolds through faithful practice, so does the spiritual function of prayer.

As we faithfully apply these four steps to our

daily living, the time comes when we find ourselves no longer concerned with the matter of demonstrating. Instead, we find ourselves embarked on the greatest adventure of all. No longer do we try to work the law of universal good to fit our ends. Rather, we find abiding joy in allowing the law to work for us. As surely as the sun daily rises and sets, we shall experience an abundance of God's richest blessings. The assurance of the Master, "It is your Father's good pleasure to give you the kingdom," will become a reality in our daily experience.

We shall have discovered that true demonstration is the highest art known to man, the art of allowing God to fulfill Himself through His highest creation.

Peace Begins with Me

E. Priest Brewer

I'll take my sword of enmity,
Reshape it with humility,
Into a tool to plow and weed
My mind of petty hates and greed.

My neighbor then may put to use
This implement of Truth and truce,
And when we've searched the new-turned sod,
We'll find the seed of peace with God.

We Three

EUGENE N. SORFLATEN

NO ONE who feels lonely is ever entirely alone. If loneliness seems to be our lot for the moment, remember that we share our feelings of aloneness with other members of a small group of three. The writer of Deuteronomy mentions us as the fatherless, the widow, and the sojourner. To which classification do you or I belong?

Perhaps in considering the members of our little group we shall find a way to resolve somewhat our feeling of loneliness. Perhaps we can gain for ourselves a measure of strength and assurance. For the lonely of Biblical days, God did provide. Let us know for ourselves that He provides for us today.

The fatherless, the widow, and the sojourner—we three. Would you care to recall our place in the Bible? "For Jehovah your God . . . He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment. Love ye therefore the sojourner; for ye were sojourners in the land of Egypt."

Love not only the sojourner, but love all three; for here are pictured states of mind that we may find ourself echoing and repeating in our life.

One day many tons of dynamite exploded in a railroad tunnel in the Swiss Alps. The terrific blast was heard by peasants for twenty miles around, but villagers slightly beyond the twenty-mile radius heard nothing. However, one hundred miles to the north,

across the border in Germany, the sound of the explosion was clearly heard. The sound waves had been reflected from a heavy bank of clouds, and apparently the echo had assisted the report to jump over a space eighty miles wide and return to earth one hundred miles from the explosion. It is surprising what an echo will do.

In our spiritual ongoing, in building the awareness of God, which we call our Christ consciousness, it is surprising sometimes the thoughts and attitudes that rise on echo in our consciousness; surprising, but not disconcerting, if we meet these thoughts and attitudes in the right way.

If we are suddenly met with thoughts that disturb us, it is helpful to remember that they may be echoes of previous states of mind. We can greet them lovingly, treat them understandingly, and let them go. Then, we can return to the joyful task of letting the Spirit of Christ be expressed through us.

The fatherless, the widow, and the sojourner—what comprehensive symbols these are for various states of mind. In them we can see conditions that we have experienced; we can see attitudes that we have recognized in others and which, perhaps, have been echoed in ourselves.

The fatherless are those who do not know the Father. They do not know Jehovah or Christ. I suppose that there have been times when every one of us may have felt himself in this category. Even today we may look about us and say, "This certainly can't be God's world." And by our own comment we place ourselves apart from God—mentally, at least.

The humorous story is told of a modern mother

who stopped at a toy counter to ask about an odd toy on display. "It's an educational toy to help adjust a child to living in the world today."

"You see," the clerk went on, "any way he puts it together, it's wrong."

"You see," we might say to ourselves, "anyway I turn, anything I do, is wrong." There are times when we do not recognize God in the world and in all that we do, and at these times it can be said that we are "fatherless."

In the early code of the Israelites there were, for the fatherless, provisions to protect their legal right of inheritance. It is a comfort to know that even though we may go through a period of feeling "fatherless," God still loves us, and our inheritance of divine ideas is still ready and waiting for us when we awaken to His presence. We can know, too, that as much as we may seem to be alone, there is always the Holy Spirit continually working within us to lead us to the Father.

The Bible passage next directs our attention to the widow. The widow symbolizes those who have known Jehovah or the Christ, but have temporarily lost their awareness of Him.

After years and years of the most wonderful association with the Spirit of Christ within us, we are not entirely immune to adverse states of mind. There are times when we feel that we are in the position of the widow. What, exactly, is this position?

In Deuteronomy we learn that widows had no right of inheritance, but if childless, they could claim their right of marriage to the husband's brother.

Though we may for a time seem to have lost our

awareness of the Christ Spirit and our divine inheritance, we are still cared for. We have the loving privilege of placing ourselves in close association with our Elder Brother, Jesus Christ. In Him there is always abundant help.

There is also much sustenance in what we can derive from the teachings of other spiritual-minded persons. In Deuteronomy the instruction regarding widows states that the gleanings of the field and the vineyards should be left for them. That which we can glean from another person's spiritual unfoldment is helpful for a season. Bear in mind, however, that there comes a time when we are required to make our own efforts, a time when we must draw on our own Father, the Christ Spirit in us, for inspiration and sustenance.

For generations the seagulls of St. Augustine, Florida, fed on the waste from the shrimp fleet fishing in these waters. The young gulls did not need to learn to soar and to plummet after fish. Later, after the shrimp fleet moved to Key West, many of the St. Augustine gulls were found to be starving. They still sat on the sea wall waiting for someone else to do their fishing.

We cannot always depend on someone else to guide us. In the fullness of time, spiritual growth becomes an individual project for each person.

Finally, the sojourner. The sojourner, as mentioned in the 10th chapter of Deuteronomy, can be considered as those who are fatherless to the Christ, or those who do not believe in His constant presence and help. From the meaning of the word *sojourner*, this is a temporary state of mind.

How was the sojourner looked on in the days of the Israelites?

The early code in Exodus gives the sojourner the benefit of the Sabbath rest, and it was recommended that he be treated kindly. In a later declaration of the law in Deuteronomy, the same kindly spirit was reiterated. The sojourner was granted the same just treatment as the Israelite himself.

It is interesting to note that the Israelite could give to the sojourner meat that the Israelite himself was not permitted to eat.

There are loved ones who look away from the land of the present to a heaven of the future. "I'm but a stranger here, heaven is my home," is a beautiful old song, but scarcely the attitude of one who has discovered the Christ within himself here and now.

What is the loving way to meet this attitude? Even as with the Israelite, the kindly way is to feed the sojourner with hope for his future comfort, if that is what he requires, even though it be meat that does not fill our own needs. We can do this until the working of Spirit within our loved one brings about a change of viewpoint. We can do this until he is no longer a sojourner, no longer a stranger, but a joyful, Christ-expressing child of God, at home in his own wonderful world of good. "Love ye therefore the sojourner; for ye were sojourners in the land of Egypt."

We have all been sojourners in the land of sense consciousness, and from time to time perhaps we shall again find ourselves in this state of mind, of which loneliness is a symptom.

"I do not seem to know God." Is this your plea? Remember that Christ has love, compassion, forgiveness, and a rich heritage for the fatherless.

"I seem to have lost Him." Are these your words? He has justice for the widow.

"My faith is shaken." He loveth the sojourner.

Can we do less? Give love without end to the sojourner. If he in loneliness be you, bless this state of mind in yourself with understanding. Turn your thoughts to the Father's presence, the Christ in you, and know His peace, joy, strength, and assurance. Comfort the fatherless, the widow, and the sojourner. Thus, you help all men—even we three.

Your Mind's Garden

What seeds have you sown in your garden of mind?
What thoughts have you sent into space?
Remember they yield you a harvest in kind;
A life that henceforth you must face.

For you are the sower, you choose your own seed;
You fashion your future each day.
Your garden is fertile, producing with speed
The fruit of each thought tucked away.

So if you wish happiness, health, success, peace,
Then choose well each seed as you sow;
Your future is shaped by the thoughts you release
Each hour, each day as you go.

—Elsbeth B. Waddell

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Christ in me lights my way and I see clearly.

Prosperity: Christ in me sets me free from all limitation. I am successful and prosperous.

Healing: Christ in me is my abundant life, and I am healed in mind and body.

INSTRUCTIONS: Spiritual unfoldment results from contact between the conscious and superconscious phases of our being. Such contact is made through prayer. As we learn to pray aright our mind is unified with the Christ self indwelling, that pure and holy self which is the "only begotten Son" of God. Then we see ourself and our worlds as they are in reality—the life and substance of Spirit.

Affirmations are prayers stating the truth concerning us. If used faithfully, they bring an awareness that divine ideas now illumine our mind, the substance of God now pours into our affairs, and the healing Christ now restores our body to perfect functioning.

There are vibrations in space that our men of science have not yet discerned or measured. These undiscovered quantities are related to the Mind of Being and must be apprehended through the unfolding in man of supermind faculties. When the trained Christian metaphysician prays, he can, with a disciplined consciousness, make contact with these forces in the ether and through them gain a certain unity with the Mind of Being. The consciousness thus attained is usually designated as the Christ consciousness or the mind of the Lord Jesus Christ. When the union is attained, an increase in spiritual power is felt and one has the assurance of the activity of spiritual principles within, of which one has had hitherto no awareness.

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Here is the first step in getting out of the mental cloud that obscures the light of Spirit. Take the promises of Jesus as literally and spiritually true. Right in the midst of the most desperate situation one can proclaim the presence and power of Christ, and that is the first mental move in dissolving the darkness. You cannot think of Jesus without a feeling of freedom and light. This light is Spirit power, and it can be seen and felt by anyone who will call on the name *Christ* and expect it to raise him quickly out of depression and negative states of mind into the power and zeal of an overcomer through Christ.

Affirm:

Christ in me lights my way and I see clearly.

Universal Mind controls all nature and is in possession of all its products. "The earth is the Lord's, and the fulness thereof" is a great Truth. Puny, personal man uses all his craft to get control of the products of nature but is always defeated in the end. Only the universal man of Spirit is in undisputed possession, and to him the Father says, "All that is mine is thine." Jesus did not have title to a foot of land and evidently had no money, for the apostles carried whatever funds the company had. He did not even burden Himself with a tub, as did Diogenes, and "had not where to lay his head." Yet He was always provided with entertainment of the best. He took it for granted that whatever He needed was His. The fish carried His pocketbook and the invisible ethers furnished the sideboard from which He handed out food for thousands. He was rich in every way, for He had the prosperity consciousness and proved that the earth with all its fullness does belong to the Lord, whose righteous sons are heirs to and in possession of all things.

Financial success or failure depends on the attitude of mind active in both those who achieve success and those who fall under the negations of failure. Fill your mind to overflowing with thoughts of success; realize that the fullness of all good belongs to you by divine right. To this add a feeling of happiness and joy and you have the recipe for abundant and lasting prosperity. Affirm:

Christ in me sets me free from all limitation. I am successful and prosperous.

Every person has a perfect body in mind, and that perfect mind body is expressing itself through his I AM [Christ] in him; it is bringing itself into manifestation just as fast as he will let it, just as fast as he perceives God in the flesh. Do you not see how closely you must follow and hold yourself in the true logic? Plato said, "Pure reason is the highest faculty of the mind." Many people wander away from pure reason because it does not seem to agree with the sight of sense. They say that there is evil and error everywhere; that it cannot be, then, that good is the reality of God, of man, and of the universe. The creative law makes man responsible for the bringing forth of the divine perfection. God finished His work in the ideal, and we are making it manifest. If your body is not perfect, it is because you have not let into your consciousness all the perfections that exist for you in Divine Mind, perfections that would be fully expressed in you . . . if you would discern the truth of the ideal real body.

Then, if I want to see the real expression of Divine Mind in my body, all I have to do is to image it mentally. I must put my I AM identity into it and affirm that the perfect body, as idealized by God, is now manifest in my hands, in my feet, in my heart, and in every part of my organism. Is that good logic? Or course it is. Will it work? Of course it will. This is the real secret of metaphysical healing.

Affirm:

Christ in me is my abundant life, and I am healed in mind and body.

To Us the Greatest Gain

PERHAPS THE MOST difficult thing Jesus ever asked and still asks of His followers is obedience to the commandment, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." It is always hard to do something for someone who is antagonistic toward us. His ill will is a resistance that readily discourages our efforts. Even though we may be moved to make some gesture showing our willingness to be friendly, the chances are that if we are rebuffed we shall not continue our advances.

"Very well," we say, "if that's the way he feels about it——" With that we are ready to wash our hands of him, satisfied with having made a lukewarm attempt to win him over.

Often it is a matter of pride with us. We are afraid the other person will think we want to be friends because we cannot get along without him. Or we feel that we are humbling ourselves and making an admission that we are in the wrong. Personal pride, touchiness, fear of being misunderstood, and the very human inclination to pay others back in their own coin are some of the obstacles in the way of practicing this supreme generosity toward our enemies. Jesus knew human nature well enough to know how hard it is to fulfill His precept; yet He did not temper it to suit our weaknesses. He did not tell us merely to overlook the minor unkindnesses of others. He used strong words—"enemies," "hate,"

"curse," "spiteful," "persecute"—implying extremes of violent feeling and action.

Against those who feel and act thus we are not only not to react in kind; we are actually to feel and act toward them as we feel and act toward those who love us and are kind to us. This is a great deal to ask. Yet Jesus asks, even demands, in no uncertain terms: "love," "bless," "do good," "pray for." There must be an important reason why we should obey this positive commandment. Have you ever stopped to ask yourself what this reason might be? Or have you had some general idea that obedience is required of us simply because it is God's will? This is true as far as it goes. But asking us to do something for this reason alone is like telling a child that he must do certain things because Mother wants him to.

Theoretically, every child should unquestioningly want to do what Mother wishes, because he has perfect faith in her wisdom and her love for him. Also theoretically, everyone should want to do the will of God for the same reason. But by the very nature of our free being, inherited from God Himself, we question blind obedience to any will, human or divine. We ask, and rightly, Why is it His will?

If we study carefully the commandments of Jesus, we shall find that He always gives the reason for requiring our obedience. Back of every commandment, every rule of conduct, every exhortation and urging toward right action, Jesus had one primal purpose. Immediately following the command to love our enemies, He tells us what this purpose is in these words: "That ye may be the children of your Father which is in heaven." This is such a gentle,

tender phrase that its vital meaning is likely to be missed in the thunder of the phrases preceding it. Yet it gives us a compelling incentive for keeping this commandment and all the others. As soon as we fully understand and accept it, we shall not only feel that we ought to do the will of God, but we shall be eager to do it, for we shall discover quite miraculously that it is our own will as well.

What is it to be the children of our Father in heaven? Is it not to be all that our highest conception of the perfect ideal includes: infinite love, wholeness, wisdom, and beauty embodied, the complete expression of every true and lovely attribute of God the Father? Is it not to possess the miraculous powers of the Christ, to be so in harmony with universal law that all human limitations disappear; to be free with an undreamed-of-freedom—from fear, from lack, from weakness and pain—freedom to grow and build, freedom to achieve magnificently? To be children of God is all this and vastly more.

If this transfiguration should take place in you, who would profit most: God, your enemy, or you? You know the answer. You know that God is already omnipotent good, to which nothing can be added. You know that while your enemy is helped through the good that you return him for evil, his benefit is only secondary if it brings about your own advancement. You know that you yourself are the first and greatest beneficiary every time you fulfill a divine decree. Your act first and foremost does something for you. If others profit by it, it is by the momentum of your good intentions and by their receptivity to good.

Here then is the purpose back of Jesus' teachings: the good of the individual. The purpose is to bring him into conscious relation with the Father; to lift and regenerate his self-centered self into a perfect instrument for expression of the love and joy and beauty of God here on earth. For this every man was created; for this our world came into being.

Some physicists teach that sustaining Principle has no interest in individuals, that the only thing that matters is the progress of the whole. Yet how can the whole progress except by the progress of each of its members? A class in school does not learn its lesson as a class but as single students. As each child assimilates the lesson, the class as a whole comes to know it. If no single one learns it, the class remains ignorant of the lesson. If there were no individual students there would be no class.

You as an individual are of first importance in the divine plan. For you the sun shines and the grass grows; for you the earth is held in its orbit; for you was everything created that was created. For you individually, but not personally! In God's plan there is no exclusion, no discrimination in favor of any particular person. All are of equal importance. One is not superior or inferior to any other child of God. There is no such thing as an insignificant person. Everyone of us signifies the potentialities of the Infinite. Each is sacred, holy, divine. Each is the "only begotten" of God. And we are begotten for the sole purpose of living Him, loving Him, being Him: not in some remote hereafter, but here and now in this body and in this world.

But mankind has forgotten the original purpose

of its creation. Although we come like "trailing clouds of glory," the glory is soon lost sight of in the heat of mortal living. Jesus was sent to remind us who we are, to show us the way back to our high estate. But He was "rejected of men" because they believed that He asked them to give everything and receive little or nothing in return. Much stress is placed on what we may do for Him, too often obscuring the tremendous truth of what acceptance of Him and His teachings will do for us. He came not to receive, but to give. We grudgingly put off accepting Him in the belief that it will necessitate great sacrifices for which we are not yet ready. Yet the truth is that the only sacrifice involved is the giving up of our sorrows and troubles and miseries, our superstitions and mistakes, all the litter and rubbish that make life difficult and unhappy. It is a mystery why we hang onto all this, why we are afraid to give it up. We are like children clinging to worthless stones that bruise our hands, yet refusing to let them go for fear that our hands will be empty. This is one of the multitude of fears that haunt mortals, the fear of being without. But this is impossible. Our hands can never be empty, because our mind and heart are never empty. So long as we think and feel, we shall be surrounded by things and conditions. Throughout our whole life we are building or destroying, helping ourselves or harming ourselves by every thought and every emotion.

We believe that we would not deliberately do anything hurtful to our own best interests, and we also believe that we would jump at an opportunity that would yield rich returns if it came our way. Yet

we do continually block our good, and it cannot be said that many of us jump at the opportunity offered in the commandment to love our enemies. This is because we still believe that the enemy and not ourselves will profit by it. We feel that we have not progressed to the point where we are noble enough to want our enemy to benefit by our efforts. We suppose that sometime, some place, when we have become more Christlike, we shall find these commandments easy to keep. When all our personal affairs are less tangled and less complicated, we shall automatically do these things. But while we are waiting for this time to come, we are cheating ourselves of immeasurable good by grudging our enemy a possible advantage. We are repudiating our divine sonship and forfeiting our heritage of the kingdom. We are putting off into a dim uncertain future the good we should be enjoying today.

Why not reach out and appropriate some of this good for yourself? If you doubt that it is actually there for you, test it out, try an experiment. Choose the person who has treated you the most spitefully and determine to love and bless and pray for him. You will need determination in the beginning, and sincerity and earnestness. You will not find it easy at first. In fact, you will find it almost the hardest thing you ever tried to do, for your mind is still convinced that you are casting your pearls of exalted kindness before one who is too gross to appreciate them. But stop thinking whether he is worthy or not. Drop the personal attitude altogether.

I repeat: you will not find it easy. You may have to wrestle with yourself for some time before you

can think of your enemy impersonally. Deal with your own enmity first and you will find the importance of his feeling toward you diminishing as you overcome your harsh feelings toward him. The moment you find yourself thinking ill of him, shut off the thought as you would snap off an electric switch. As you persist in this practice, you will work out your own way of accomplishing it.

In one of the Unity periodicals there appeared some years ago the story of a man who found it very hard to forgive a certain person who had done him an injury. Every time he thought about this person he grew angry and had to struggle with himself to get his mind back into peaceful channels. He tried to argue and reason himself out of it, but it did no good. The man was so closely associated in his mind with anger and resentment that he could not think of him apart from these feelings. One day when he could not get this man out of his mind, he began in desperation to repeat the Lord's Prayer. Almost at once he felt relief from his bitter feelings. From that time on, whenever the "enemy" came to mind he immediately repeated the prayer to keep himself from thinking destructive thoughts. After a while it became a mental habit; automatically, the prayer came when he thought of the man, and by the association of ideas this person who had despitefully used him became a symbol of the Lord's Prayer. No one can hold another in such an association and not benefit by it, and in this case the man who prayed found it impossible to continue hating his enemy. Indeed, he found that there was no longer an enemy, for he himself had entirely eliminated that enemy

by praying for him. Do you think this man was happier before or after he had been healed of his hatred? Do you think his enemy gained more by his forgiveness than he did himself?

From the standpoint of personal reward, loving our enemy is the most selfish thing we can do. It not only saves us from the poisonous effects of hating him in return, it releases a power in ourselves that brings us not merely the satisfaction of having returned good for evil, but a deepening, broadening, enrichment of our nature that grows into actual, tangible outer good. Yet, paradoxically, although the good comes first to us and only incidentally to our enemy, if we attempt to pray for him with this thought of the reward uppermost in our mind, with the reward as our motive, we defeat our purpose. To calculate profits of this kind in advance is to forfeit them altogether. To consider them at all is to cut off the very power by which they come.

Our impulse must spring from a spontaneous desire to give, to help, to love. Our self-forgetfulness must be complete. We must open ourself fully and freely to the outpouring of the fruits of our spirit. Only as we give in the manner of the children of the Father can we receive in that manner.

—Jean Phillips

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

—FROM THE LATIN.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 3, 1959

UNITY SUBJECT—*Preparing for Dominion.*

INTERNATIONAL SUBJECT—*Wise Management.*—II Sam. 5:1-12; 8:15.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel.

3. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

4. David was thirty years old when he began to reign, and he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6. And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither.

7. Nevertheless David took the stronghold of Zion; the

same is the city of David.

8. And David said on that day, Whosoever smiteth the Jebusites, let him get up to the watercourse, and *smite* the lame and the blind, that are hated of David's soul. Wherefore they say, There are the blind and the lame; he cannot come into the house.

9. And David dwelt in the stronghold, and called it the city of David. And David built round about from Millo and inward.

10. And David waxed greater and greater; for Jehovah, the God of hosts, was with him.

11. And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David a house.

12. And David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

15. And David reigned over all Israel; and David executed justice and righteousness unto all his people.

GOLDEN TEXT—

The king that faithfully judgeth the poor.
His throne shall be established for ever.
—Proverbs 29:14.

SILENT PRAYER—*The strength of my life is in the assurance of the Spirit of truth dwelling within me, which I now express.*

The perfecting of love in the heart and soul, like the development of other qualities, is a process of growing that requires time and practice to make it a permanent asset to character. Before David came to the throne of Judah his struggles were almost continuous. He was at war throughout his reign, sometimes with the heathen tribes that remained in Canaan and, at other times, with rebellious subjects

such as Absalom, who tried to take the kingdom from Him. The struggle in which the higher self prevails and the soul is established in divine love requires unremitting vigilance.

In the beginning, David was anointed king of the house of Judah only. The name Judah means "praise Jehovah," and it is through praise that love is established in consciousness. God is love, and His kingdom is "within you," in the depths of subconsciousness. David learned to praise Jehovah, as amply evidenced in the Psalms.

However, it is not enough merely to praise God. We must learn to be at peace with our neighbors. If we are proud of our ability to fight and to defeat our adversary, we are a long way from the kingdom. We cannot be anointed king over Judah until we are willing to praise the good wherever it makes itself manifest, and we must keep our minds open to perceive good everywhere. David saw good in Saul, though Saul hated him. No one can be worthy of greatness until he gives up pettiness and littleness of spirit and develops generosity, which is one aspect of spiritual principle.

It was in Hebron that the men of Judah came and anointed David king over them. The name Hebron means "joined together, friendship, brotherhood." This gathering of the men at Hebron for the purpose of acknowledging their king represents our conscious recognition that love shall reign supreme in consciousness. Love, henceforth, shall feed our thoughts and shall be prince over Israel.

Love reigns supreme over the realities of life, as David reigned over all Israel. Love of God leads us

to do what is just and right and to keep our thoughts in divine order.

Peace springs from love and draws its strength and power from this source. Divine love, when quickened in us, gives us confidence and the assurance of well-being. Given authority over our thoughts, love subdues all strife, discord, and inharmony, leaving instead harmony and unity.

To set our heart and soul to seek after Jehovah is to turn the strength of our desire to the things of God. The longer love is held in the heart and developed by faithful expression, the stronger it grows. The law of growth applies to it. Every faculty that is exercised in harmony with divine law increases in strength and power. As we develop the power of spiritual Truth, we learn to express it in mind, body, and affairs. The body then becomes a fitting temple of the living God, "the house that is to be built to the name of Jehovah."

QUESTIONS

1. Does the law of growth apply to love? Explain.
2. In order that the higher self may prevail and the soul be established in divine love, what is required?
3. Besides praising God, what else should we do?
4. Does the habit of seeing good everywhere help us to be worthy of the kingdom?
5. What does the love of God lead us to do?

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Lesson 6, May 10, 1959

UNITY SUBJECT—*Growth in Love.*

INTERNATIONAL SUBJECT—*Speak Fearlessly for God.*—II Sam. 12:1-7, 9, 10, 13, 14.

1. And Jehovah sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2. The rich man had exceeding many flocks and herds;

3. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

5. And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die:

6. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7. And Nathan said to David, Thou art the man. Thus saith Jehovah, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

9. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10. Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

13. And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die.

14. Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child also that is born unto thee shall surely die.

GOLDEN TEXT—*He that hath my word, let him speak my word faithfully.*—Jer. 23:28.

SILENT PRAYER—*The loving-kindness of God restores me, and I am established in the grace of divine love.*

To be able to forget wrongs that one has done to others or has been obliged to submit to at their hands is a step toward restitution and regeneration. Someone has said that forgiveness is water washing but that forgetfulness is soap and lye.

Forgetfulness is necessary to a clean heart and a right spirit, and it comes about through the contemplation of the constructive attributes of Spirit. Consciousness of God is part of the maintenance of a right spirit. Sin, a missing of the mark, results in loss of God consciousness. Man may pray,

"Cast me not away from thy presence;
And take not thy holy Spirit from me."

But God does none of these things. It is man that separates himself from God consciousness. When he allows the promptings of human love, natural selfishness, or personal will to enter in and take possession of his heart, he loses the Holy Spirit. He regains consciousness of God and the indwelling of the Holy Spirit when he rejoices in the healing, saving grace of the Christ and willingly tries to help someone else who is in like case with himself.

Under divine law our responsibility for our actions is conditioned by our consciousness. If a person sins knowingly and purposely, he must pay a greater penalty than if he does so inadvertently. "He that knew not, and did things worthy of stripes, shall be beaten with few *stripes.*"

David represents love, but in the text of this lesson he represents human rather than divine love. The

prophet Nathan represents spiritual power and understanding in and underlying words of Truth. Conviction of sin comes by virtue of spiritual power and understanding. Nathan brought David to full consciousness of his sin as it appeared before God and made confession and forgiveness possible to him. David had sinned flagrantly, but he repented fully. There was in him no half measure. Though a man's sins may be odious, he is forgiven as soon as he fully repents and turns back to the way of Truth. As soon as David said, "I have sinned against Jehovah," Nathan replied, "Jehovah also hath put away thy sin." The effects were not all put away, because what David had done involved others, and effects are not easily set aside. David had pronounced the death penalty on the rich man for taking the poor man's lamb, but this penalty was set aside in his own case. It was not David, but his child, that paid the penalty.

Men do not always realize full forgiveness for wrongdoing because they do not turn completely away from remembrance of it and face resolutely toward right with the expectation and trust necessary to the realization of divine love and power. David realized both and was able to receive full forgiveness. His love of Jehovah was wholehearted, and his zeal unquestioned, but his falling into sin was a temporary lapse in which sense consciousness asserted itself over his better nature.

The orthodox believer says that Jesus bore our sins, taking upon Himself the sins of the whole world; yet Jesus could say, "These things have I spoken unto you, that my joy may be in you, and

that your joy may be made full." Without joy no one can realize forgiveness or be made aware of the loving-kindness of God.

QUESTIONS

1. What does David represent in this lesson? Nathan, the prophet?
2. Why does one not always realize full forgiveness following repentance and confession of sin?
3. What is necessary to a clean heart and a right spirit?
4. How does one regain consciousness of God and of the indwelling Holy Spirit, after one has lost both?
5. What part does joy play in the restoration of man after he has undergone a change of mind and abandoned wrongdoing?

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Lesson 7, May 17, 1959

UNITY SUBJECT—*The Structure of Peace.*

INTERNATIONAL SUBJECT—*Power Brings Responsibility.*—I Kings 9:1-9.

1. And it came to pass, when Solomon had finished the building of the house of Jehovah, and the king's house, and all Solomon's desire which he was pleased to do,

2. That Jehovah appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3. And Jehovah said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually.

4. And as for thee, if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and mine ordinances;

5. Then I will establish the throne of thy kingdom

over Israel for ever, according as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6. But if ye shall turn away from following me, ye or your children, and not keep my commandments and my statutes which I have set before you, but shall go and serve other gods, and worship them;

7. Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all peoples.

8. And though this house is so high, yet shall every one that passeth by it be astonished, and shall hiss; and they shall say, Why hath Jehovah done thus unto this land, and to this house?

9. And they shall answer, Because they forsook Jehovah their God, who brought forth their fathers out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath Jehovah brought all this evil upon them.

GOLDEN TEXT—

Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths.

—Prov. 3:5, 6.

SILENT PRAYER—*I am at peace, for my mind is stayed on God.*

The importance of peace in the inner life cannot be overestimated. Given peace of mind, we are able to stand firm in the midst of turbulent conditions and circumstances and to accomplish something constructive, even if not all that we could accomplish under favorable conditions. But when peace of mind is lost, when the inner center of calm itself

becomes a whirlpool of unrest, constructive work is impossible.

The name *Solomon* means "peace," and the reign of this king marked the highest period in the Jewish people's history. The reign of Saul and that of David alike were filled with wars and strife in general. Solomon learned the value of appeasing or placating potential enemies and used this wisdom in insuring the peace of his realm. He made alliances with the rulers of Egypt and other powerful ruling families by intermarrying with them. The peace thus gained gave him leisure time to build the Temple of Jehovah.

Nonresistance is a wise rule of conduct, but we should not compromise with evil or call it good masquerading under another name in order to gain it. Solomon's alliances with the heathen nations surrounding him led him into idolatry and his country to partition and decline in power. We too divide our powers and lose our effectiveness when we allow ourselves latitude in sense consciousness. "One thing," and that the consciousness of the Christ, should be our continuing aim.

The making of peace is a much greater work than the mere cessation of strife. Peace is a structure as well as the realization of an existing state. The peace of God is a universal state that is without beginning and without end, but before we can realize it we must build up in our mind the things that make realization of the universal possible. Into this building process many things enter. Our highest ideals must be collected, for ideals are our chief constructive power. As we put them to work under the

guiding light of divine wisdom, we build a permanent peace structure. Our directive powers are the dominant motives growing out of our understanding of the needs of life and our purpose of achieving dominion over our world according to the divine will and plan.

Before the Temple could be dedicated, a vast building program had to be completed. Once the materials were collected and prepared, this work went on in silence. The task of incorporating peace into the individual consciousness is a silent one, but the preliminary work of getting together the things that make peace requires unceasing vigilance and devotion. For peace is no easy, natural state that comes of itself. It would be both easy and natural if the sense self did not so continually try to disrupt it. The desire to know peace must be stronger than any selfish desire for the gratification of the senses. It must be such as to cause us to make sacrifices in order to realize it and to dedicate ourselves to its quest. We must be willing to do some difficult thinking and some devoted work, for the perpetuation of peace requires both.

When Solomon blessed the assembly of Israel he began with the words, "Blessed be Jehovah, the God of Israel." We cannot bless others except in the consciousness of God. It is commonly thought that we cannot reach others until we know God and have consciousness of God. This is true, but neither can we know God until we are conscious of others as one with us. The relation of oneness is that of interdependence.

World peace will come automatically when all

the nations and the citizens of every nation know peace individually. But peace need not wait so long. It has waited thousands of years already on the individual process. It need not wait until one side or the other in the warring nations has exhausted its resources and its military might and is forced to accept whatever terms are imposed on it. Reason is out of place in war; nevertheless, it can be brought to bear on the struggle. Reason is as strong in the mental realm as armament is in the external one. The former must be made to prevail over the latter.

Peace remains with us or departs from us according as we keep or fail to keep the divine law. In his old age Solomon worshiped heathen gods and the unity of his kingdom was destroyed by his falling away from the one God. Unless we keep our mind single, we cannot reap the harvest from the good seed that we have sown. Unless we build for peace in peacetime as well as in wartime, we shall be unable to make a lasting peace. Lasting peace will come as an expression of divine wisdom linked with divine love and applied to the affairs of men, not as the fiat of a conqueror in a war of hate and destruction.

QUESTIONS

1. How does peace of mind equip us for meeting life?
2. Is "peace at any price" justifiable, or should peace be worked out into expression according to the divine plan?
3. What are some of the factors that enter into peace?
4. How can we bless others.
5. How may we achieve lasting peace on the earth?

Lesson 8, May 24, 1959

UNITY SUBJECT—*Union or Disunion.*

INTERNATIONAL SUBJECT—*The Blindness of Injustice.*—I Kings 12:12-20.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the counsel of the old men which they had given him,

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

15. So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

16. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18. Then king Rehoboam sent Adoram, who was over the men subject to taskwork; and all Israel stoned him to death with stones. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19. So Israel rebelled against the house of David unto this day.

20. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

GOLDEN TEXT—*If a kingdom be divided against*

itself, that kingdom cannot stand. And if a house be divided against itself, that house will not be able to stand.—Mark 3:24, 25.

SILENT PRAYER—*There is but one Mind in the universe—the good omnipotent.*

A divided mind is to be deplored. Such a state, if continued, must end in a division of soul and body. Our objective and subjective thoughts, or planes of thought, should not work at cross purposes with each other, but they should be unified in the one mind of Christ, that harmony and an abiding consciousness of life may prevail. In order to develop without discord, the mind of man must have some central idea around which it builds its kingdom. This central idea should be of the highest; in other words, it should be of God. When one has centralized his kingdom in God, he becomes true, pure, honest, righteous in all ways, and just in thought and deed.

We have heard it said, "In union there is strength," and the power that resides in joint action and accord has been demonstrated in our age as never before. It has convinced many that all the nations make up "one world" and that they must work together instead of striving among themselves for individual ascendancy. Universal welfare will be served only as the nations learn to work together and live peaceably as a community of peoples.

Before universal unity can be achieved, there must be national unity. Each nation must learn to co-ordinate its powers, join its forces, achieve internal peace and prosperity. Until this is done, it cannot go far toward international accord.

National unity also has an antecedent condition. That condition is unity of the individual. The divided mind leads to failure, as is illustrated by the division of Solomon's well-knit empire into the separate kingdoms of Israel and Judah under Rehoboam. Conversely, the unified mind achieves dominion over life, self-mastery, a life that expresses both peace and power. He who is master of his faculties has learned to fuse his objective and subjective interests into one, so that they fall into accord.

If the nations are to become one world in cooperative effort, as they are one by virtue of being on the same planet, a center of unification is necessary, for oneness cannot exist without a center. This center is a common will and understanding. A common understanding alone is not sufficient, for the will to act as one world must be present also. While, from present indications, realization of this community of will and understanding may seem impossible, we need not despair. Inspired leaders can open the eyes of the world and fire the hearts of mankind to act as one. The world awaits the coming of such leaders, and every Truth student can help to hasten the day by affirming their coming as being fulfilled here and now. "Now is the day of salvation."

A center or focus of energy is necessary for the individual and the nation that would co-ordinate its divergent forces and become a power for good. This center is the I AM. Through the instrumentality of the I AM, we as individuals integrate ourselves with our ideals as a nucleus. The ideals may be high or low, but they must possess heart and mind com-

pletely. Service to humanity is a high ideal; the gaining and exercising of power over others is a low one, but both have led men to exert themselves mightily and to centralize their inner powers and resources.

The mightiest ideal that the human heart can conceive of is the ideal of God. Around this, as a focal point, rally forces that are potent to transform our life and our world. The folly of selfishness and self-centered living ends in division and disaster; whereas sacrificial service to humanity eventually results in the unifying of the human race under the standard of the Christ.

QUESTIONS

1. Why is a divided mind to be deplored?
2. What does man become when he has centralized his kingdom in God?
3. How has the strength that resides in union been demonstrated?
4. What condition must be established before national unity can be realized?
5. What will be the true center of the one world that prophets and statesmen have foretold and visualized?

Lesson 9, May 31, 1959

UNITY SUBJECT—*The Still Small Voice.*

INTERNATIONAL SUBJECT—*We Are Not Alone.*—I Kings 19:9-18.

9. And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake:

12. And after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18. Yet will I leave *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

GOLDEN TEXT—

Jehovah is the strength of my life;
Of whom shall I be afraid?

—Psalms 27:1.

SILENT PRAYER—*I am strong in the Lord and in the power of His might.*

When we realize our spiritual origin for the first time and learn to affirm our dominion over all our thoughts, we become conscious of a power of which we have previously had no first-hand knowledge. We find that we can bring to pass, with marvelous alacrity, anything we desire either for ourselves or for others, simply by affirming it or by speaking our desire aloud in the name of God. This new-found ability arouses enthusiasm in us and sometimes leads to a domineering state of mind, even though we may not become actually loud and boisterous in our championship of the Lord. In one who has a natural tendency toward leadership and an ambition to reform the world religiously, the descent of Spirit into consciousness augments this trait tremendously. The result may be termed the "Elijah state of consciousness," which makes for leadership in religion. Exaltation of their own personality characterizes the first stages of spiritual illumination in many persons. Such exaltation is not of itself spiritual, but is rather the initial reaction of personality to spiritual influences.

Religious enthusiasts of dominant personality have been responsible for many great movements that have resulted in good to the race. Paul possessed the Elijah state of consciousness in such measure as to disregard the admonition of the Spirit, which he admitted he understood. He was so determined to explain his illumination to the Jews that he went to Jerusalem in the face of an explicit warning not to do so, and suffered the consequences in years of im-

prisonment. Paul also is responsible for the ecclesiastical machinery of the orthodox church, which is no part of Jesus' philosophy. Paul's ambition took a religious turn, and he made an institution of what Jesus had intended should free men from institutionalism.

Elijah championed the cause of God with such zeal that he became violent and destructive. He was willing to be guided, however, and in the solitude of his mountain fastness he learned the lesson that one must receive the kingdom of God as a little child. He had slain the priests of Baal without mercy, and although he tried to justify his action by recalling that the prophets of Jehovah had first been put to the sword, he failed to find the God of all comfort in self-justification. God, though omnipresent, was nevertheless absent from the various manifestations of nature as far as Elijah's perceptions were concerned. Only in the whisper of the "still small voice" in his own soul did he recognize God, and that was doubtless because he was accustomed to communing with his own soul, which he therefore knew more intimately and more unerringly than inanimate nature.

"He came thither unto a cave." The cave signifies the secret, inner recesses of the soul. The power of Spirit penetrates the most secret chambers of the mind and sheds light on inner darkness. We sometimes feel that we have lost our enthusiasm, our Elijah power, because we have not the old-time impetuosity and ability to speak the healing word of Truth that brings quick results. There is no loss in Spirit, however. The power is penetrating the subjective nature

and is held in reserve in some cavern of the subconsciousness.

The law of our being is activity. We must be doing something if we would justify our life. Everyone has at some time asked himself the questions, "What am I doing here?" "What am I accomplishing?" "Of what consequence is a single life, even though it be lived according to the highest standard of right?" "What is the use?" and so on. Elijah doubtless asked himself these questions in his despondent hours in the cave following his escape from Jezebel. They are all summed up in the one query of Jehovah's, "What doest thou here?"

The answer to any and all of these questions is, "Go forth, and stand upon the mount before Jehovah"; that is, go up into the mount of spiritual understanding and analyze the situation. We are to discriminate between cause and effect. The inspiration of Spirit sets up activity in both mind and body, and if there are states of consciousness that resist, they are broken in pieces. Yet the Lord is not the agent that does the breaking, though He is remotely the cause. In cases of illness, God is not in the throes of pain and disease. Instead, error is resisting the restorative power of Spirit, and the result is a great commotion. The Lord is not in the commotion, but in the "still small voice" or, more precisely, in "a sound of gentle stillness." This "still small voice," the Spirit of truth, must enter into the heart before it can save a man from himself or save society from him. He must be true in himself, and when he is, he will be safe from evil both from within and from without.

QUESTIONS

1. What is one of the first results of realizing our spiritual origin?
2. What is the Elijah state of consciousness? Explain its action in Paul.
3. How should self-questioning and despondency be met?
4. Explain the part that activity plays in life.

God's Presence

Elizabeth Landeweer

It is not only that God answers prayer,
But that I sense His presence everywhere
As if He were the earth's eternal guest.
And conscious of His nearness, I am blessed,
And my whole soul bursts softly into bloom.
The universe glows like a lighted room,
And friends seem near, no longer far apart.
There are no dark waste places of my heart,
No desert where my spirit dwells athirst.
I feel as close to God as on the first
Bright morning of creation, when the dew
Glanced from the grass, and all was sparkling new.
I feel as sure that life and love are good
As when the first tree lit the first green wood,
And the first bird spilled springtime from its throat,
And the first rock trembled to the first note
Of primal ocean thunder and wave slap.
I am a child held in my Father's lap,
And told a tale of wonder day by day.
I am a man who lifts his heart to pray,
And even in dull seasons or in doubt
My soul adores Him, and keeps looking out
Upon a world forever young and fair,
In which His presence is as sun and air.

Silent UNITY

Christ in me lights my way, and I see clearly.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

HOW VERY THANKFUL I am to you for your prayers and the countless blessings God has showered upon me and my loved ones through the work of you faithful people at Unity School.

Many "miracles" have happened to me in the past year, and it will truly be a year I'll not forget.

I first wrote you for prayers for my eight-year-old daughter, who had suffered from asthma since birth. She is now truly a picture of health, and has not had an asthmatic attack in over a year. Where previously her diet was restricted to just a very few foods, she now can eat anything. Before my daughter's healing, no pets were ever allowed near her. We now have a dog, whom we love dearly. How very thankful we are for the Father's many blessings. —*Mrs. R.J.G., California.*

WHATEVER DID I stir up when I asked for freedom from fear from the doctor's verdict that the knee condition would be a recurring thing?

For a while it seemed that each time I would write you (and even the times I mentally formed

the letter to write at a free period) the old symptoms started. Such nonsense! And that is what I told my leg, talking to it as I would to a wayward child. This, followed by affirmations as I went to sleep, took care of it until the next time.

Now I'm glad to report there is no next time! Incidentally, the nerve in the other leg that had bothered me since an accident four years ago, has stopped its nightly throbbing act, too. I laugh when I say it, but I gave it the "Dutch uncle" treatment, too. I'm filled with joy, and how grateful I feel.

My many thanks to you for your prayers for myself and for my son Patrick. Pat is now without nose problems or allergy.

Inclosed is a love offering. It comes with my blessing.—*Mrs. D.H., California.*

Father, I Thank Thee

THIS IS A HASTIER note than it should be, but I do want to express my sincere thanks for your loving and most helpful prayers recently.

Several demonstrations occurred as a result of your help, but to me the most remarkable was a definite change and outlook in myself, an expectation of good from feeling closer to God, with assurance and confidence replacing uncertainty and confusion. And what welcome, blessed calm that brings! With pressures of everyday living, that is not always easy for one to achieve.

These few words are only a brief expression of my deep gratitude for your recent prayers, but with them I am sending to all at Unity my best wishes. God bless you all.—*M.B., Oregon.*

UNITY CENTERS AND CLASSES

The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

irmingham—Catherine Thrower, 2803 Highland
obile—Marian Baker, 1156 Springhill

ARIZONA

lobe—Sarah Lightle, 117 E Oak
hoenix—Herbert Penn, 3223 N 24
ucson—Lillian Cook, 2119 E Water

ARKANSAS

ittle Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

lhambra—Albert Ransford, 25 N 2d
uburn—John Hinkle, Congregational church
everly Hills—Ruth Rae, 200 S Canon
urbank—Joseph & Mildred Haggerty, 1009 Cordova
astro Valley—Unity, 1025 Crow Canyon rd
ompton—Margaret Butterworth, 411 S Santa Fe
ovina—Frances Flickinger, 17157 E Badillo
ulver City—Carroll Moore, 3979 Tilden
scondido—Alma Ladd, 203 E 5th
resno—Edward Jennens, 985 Palm
lendale—Clifford Carpenter, 119 S Kenwood
untington Park—Edna Drebert, 7900 State
glewood—Frank Hax, 820 Java
a Cresenta—Mary Adams, 2819 Montrose
a Jolla—Lola Mays, 6363 La Jolla
ong Beach—Sarah Switzer, 935 E Broadway
os Angeles—Ernest C. Wilson, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Carrie Love, 80 Orange pl; Ysobel Stoneman, 1420 Westwood
anhattan Beach—Winifred Dietz, 32d & Highland
erced—Cecil Lake, Tioga hotel
odesto—Russell Kemp, 201 Eye
onrovia—Irene Malloy, 2567 S Myrtle
onterey—Sonja Samiran, 2161 Fremont
apa—Helen Wade, Churchill manor
Brown & Oak
orth Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
akland—Alma Morse, 144 Athol
ceanside—Gilberta Sommer, 1st & Ditmar
sadena—Max Flickinger, 1243 North Lake
omona—Gertrude Tuntland, 524 E Pasadena
edlands—Harriet Nicholls, 235 Nordina
ichmond—Wm Prints, 1108 Nevin
iverside—Unity, 3645 Locust
Sacramento—John Hinkle, 1025 9th; Marjorie Staudenmaier, 4553 North ave
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Wendell Mixson, Masonic temple
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Lee Norment, 1040 the Alameda
San Leandro—Barbara Lyon, 501 Joaquin
San Mateo—Cleo Lee, 34 2d ave
San Rafael—Helen Wade, 701 Mission
Santa Ana—C. Leroy Tuntland, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 1118 Sonoma
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 5950 N Temple City blvd
Van Nuys—Rose Schneider, 13250 Chandler
Ventura—Wm Noonan, 2020 E Main
Vista—Gilberta Sommer, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Rosemary Williams, Woman's Clubhouse

COLORADO

Colorado Springs—Charles Neal, 317 E Boulder
Denver—Alice Johnson, 1410 High
Grand Junction—Mabel Donaldson, 3205 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Merton Thorpe, 1 Walbridge rd

DISTRICT OF COLUMBIA

Washington—Ann Sandefer, 601 13NW

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Clearwater—Mary Powell, 15 S Osceola
Daytona Beach—Robert Kehoe, 213 Orange
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, 313 S Andrews; Elizabeth Turner, 210 SE 10 terr
Ft Myers—Ann Werner, 1200 Lafayette

Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grayson, 634 Lomax; Sallye Wannamaker, 1420 Tyler
Lakeland—Lucile Miller, 214 S Iowa
Lake Worth—Mary Kupferle, 628 No H
Miami—John Baughman, 422 NE 22d St
Miami Beach—Mae Smither, 5504 Pinetree
Orlando—Carmine Parsons, 508 S Orange
Pensacola—Dorothy Thomas, 124 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Unity, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1927 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A-NE

GEORGIA

Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel
Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
Chicago—Gladys Spalding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Coleman, 6156 S Cottage Grove
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

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Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Indianapolis—Charles Rutt, 907 N Delaware

IOWA

Des Moines—Mildred Brown, 3118 Grand

KANSAS

Topeka—Harriet Pilcher, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Charles Korfhage, 737 S Brook; Rose Cox, 2907 Virginia

LOUISIANA

Baton Rouge—Helen Robert, Capitol house
New Orleans—Elois Echlin, 6966 Catina; Ruth Murphy, 3722 St Charles
Shreveport—Katheryn Jarvis, 701 College

MAINE

Portland—Grace Dickhaut, 93 High

MARYLAND

Baltimore—E Rae Fenn, Southern hotel

MASSACHUSETTS

Boston—Elinor McDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Marjorie Russell, 554 Main

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Battle Creek—Kenneth Brabeau, 286 N Capital
Bay City—Aeliola James, N Jefferson at S
Birmingham—Frank Glabach, 1128 W Maple
Detroit—Eric & Catherine Butterworth, 17505 2d Blvd; Virginia Shanley, 608 Ernestine bldg; Lois Anderson, 14c
Ferndale—Estelle Palmer, 1171 Gardenia
E Lansing—Roxie Miller, 425 W Grand River
Flint—Gladys Clarke, 1201 Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Grosse Pte Woods—Eve Edeen, 20760 Mack
Jackson—Kenneth Brabeau, 1204½ Wildwood
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Hines, 2511 S Washington
Muskegon—Aeliola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Unity, 70 Chamberlin
Royal Oak—Wilfred Tauramen, 2500 Crooks
Wyandotte—Louise Theis, 2959 Biddle

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Minneapolis—Eugene Sorflaten, 2309 Hennepin

MISSOURI

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Kansas City—Louis E & Ethel Meyer, 707 W 47th; Ger Hulbert, 5209 Anthony
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 1300 E Elm

St Joseph—Osla Jones, 1202 Felix
St Louis—Dale Batesole, Skinker & Forsyth; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Louise Lawrence, 4328 Easton

MONTANA

Billings—Jess McGuire, 101 Lewis
Bozeman—Mary Wessell, Baxter hotel
Butte—Esther Lewis, 300 S Montana
Great Falls—Ann Winstead, 1023 2 ave S
Livingston—Mary Wessel, 322½ W Callender

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Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Fay Caswell, 847 N Center

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Ashbury Park—John Manola, 3d & Emory
Bergenfield—Esther Zimmerman, 262 S Washington
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, 20 Hill
Paterson—Louise Gerhold, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 Maple
Trenton—Edith Berry, 489 W State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW; Fred Martin, 112 San Pedro SE

NEW YORK

Buffalo—Lillian Matthews, 1243 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, Community church
Huntington—Adele Woodruff, RFD2, Woodbury rd
Ithaca—Howard Bradford, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—J Sig Paulson, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Syracuse—Howard Bradford, 110 Onondaga
Valley Stream—Stella Wrenn, 14 E Mineola
White Plains—Eleanor Drew, 254 Martin

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl Anthony, Hotel Cleveland; Winifred Wilkinson, 3615 Euclid
Columbus—Joe Jones, 3568 Olentangy
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388 Park ave W
Oberlin—Lu Dora Be Vier, 40 N Pleasant
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Youngstown—Unity, 2928 Southern blvd

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 102 W Grand
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Grace Comley, 517 McCallie
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 270 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Conner, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, 17 Eglinton ave W
Vancouver—Ross Breakwell, 1605 W 1 ave
Windsor—Unity, 595 Victoria
Winnipeg—Unity, 356 Farby

ENGLAND

Easington Village—Thomas Merrington 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, Ashdown rd
Nr Whitstable—Oliver Hacking, 14 Rus sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durhan

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnish Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Brazi *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

UNITY BOOKS of Note

ON SELF-IMPROVEMENT

A MORE WONDERFUL YOU—"There is nothing in your life, absolutely nothing, that cannot be changed, corrected, and cured," writes William A. Clough in this book. However circumstances may appear, you can shape your life as you want it, and the twenty-nine chapters in this book by such popular authors as Lowell Fillmore, Gardner Hunting, Celia M. Walters, Charles Fillmore, and others were written to help you to do so.

KNOW THYSELF—All of us have hidden talents and abilities that we could make use of if we knew the real power that we possess. In this book Richard Lynch discusses our true status and the wonderful things that we can accomplish when we recognize our real relationship with God. In it he tells how we can re-create our body by our governing thought.

WHAT ARE YOU?—Imelda Octavia Shanklin offers a challenge to use more of your marvelous mind power. This book clearly shows how you can live victoriously, with God's help. "Life pays an accurate wage," Miss Shanklin assures. "It pays you for what you do. More vitally than that, it pays you in what you do." The author's gift for poetic expression and for saying volumes in one sentence set this book aglow with gems of Truth to help you live successfully.

(Each of these books is $2 a copy.)

UNITY BOOKS

For Beginners in Truth	Beginning Again	$2.00
	Be!	2.00
	Doctor Houston Speaking	2.00
	Favorite Unity Radio Talks	2.00
	God a Present Help	2.00
	God Is the Answer — *Dutch, English,* each	2.00
	Great Physician, The — *English, Spanish,* each	2.00
	How I Used Truth — *German, English, Greek, Swedish,* each	2.00
	How to Let God Help You	2.00
	Lessons in Truth — *English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2.00
	More Wonderful You, A	2.00
	Myrtle Fillmore's Healing Letters	2.00
	New Ways to Solve Old Problems	2.00
	Peace Begins at Home	2.00
	Practical Christianity for You	2.00
	Prove Me Now	2.00
	Special Methods for Attaining Spiritual Mastery	2.00
	Story of Unity, The	2.00
	Things to Be Remembered	2.00
	Unity Vegetarian Cookbook	2.00
	Whatsoever Ye Shall Ask	2.00
	You and Your Child — *French, English, each*	2.00
For Healing	Christian Healing — *German, English,* each	2.00
	Divine Remedies	2.00
	Jesus Christ Heals	2.00
	Truth Ideas of an M.D. — *Italian, German, English,* each	2.00
	You Can Be Healed — *Swedish, English,* each	2.00
For Prosperity	Both Riches and Honor — *French, English,* each	2.00
	Prayer in the Market Place	2.00
	Prosperity	2.00
	Prosperity's Ten Commandments	2.00
	Working with God	2.00
For Inspiration	Best-Loved Unity Poems	2.00
	Be of Good Courage	2.00
	God Never Fails	2.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	2.00
	Mightier than Circumstance	2.00
	Prayer Changes Things	2.00
	Sunlit Way, The	2.00
For Devotion	Effectual Prayer	2.00
	Holy Bible, American Standard Version	7.00
	Keep a True Lent	2.00
For Advanced Study	Atom-Smashing Power of Mind	2.00
	Christ Enthroned in Man	2.00
	Have We Lived Before?	2.00
	Know Thyself	2.00
	Let There Be Light	3.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	3.00
	Mysteries of John	2.00
	Selected Studies	2.00
	Talks on Truth	2.00
	Teach Us to Pray — *French, English,* each	2.00
	Twelve Powers of Man, The	2.00
	What Are You?	2.00
	Your Hope of Glory	3.00
For Children	Adventures of the Seven Spartans	2.00
	Barky's New Home	2.00
	Barky and His Friends	2.00
	Jet's Adventures	2.00
	Jet and the New Country	2.00
	Jet's Choice	2.00
	Story of Jesus, The	2.00

NEWS from UNITY

Articles on Dating for Teen-Agers

Boys and girls both are often at a loss to know how to proceed when they begin dating. If you know teen-agers who have questions about the subject, they will find special help in the two articles on dating that appear in the May issue of *Progress* magazine.

In "How Do You Rate, Date?" Janet Hall discusses many points that will help young people to feel more at ease and to maintain the right relationship when they date.

In "What Do You Talk About on a Date?" Faith Raeder gives suggestions for learning how to be a more interesting conversationalist.

Each month *Progress* magazine brings teen-agers such helpful and interesting articles as these, plus fascinating action stories that hold up high ideals—poems, and many feature departments that they will enjoy. A year's subscription for *Progress* is $2 for twelve issues.

You Are Right to Raise the Price

"In response to your explanation in February UNITY," writes a friend in Texas, "I am so glad I sent another dollar to complete my renewal of *Weekly Unity*. You are perfectly right in raising the price to $2 on Unity periodicals. You were furnishing them below cost, and the work is so important it must go on. I get *Weekly Unity* and UNITY and would feel bereft without them. My subscription for UNITY expires sometime in the spring, and I will renew at the new price when the time arrives. I only wish I could do more. I live in a home for old ladies and depend on random donations for spending money. I

have little for donations or love offerings, but I am so thankful for what I have."

Formula for a Healthy Heart

In these days of tension and pressure we are always interested in ways to keep our body healthy and adequate to the strain that we may place on them.

The article "Formula for a Healthy Heart," by Harold L. Irving, gives some very valuable suggestions along this line.

"Have you been concerned about the increased number of heart attacks in our 'pressurized' way of life?" asks Mr. Irving. "Surely there must be a Truth way to insure immunity from heart trouble. There *is* such a way, a way that has proved effective in the lives of countless businessmen and others."

Mr. Irving goes on to tell just what this way is and how we can follow it, and he gives many interesting facts about the heart and its functions.

"Formula for a Healthy Heart" appears in the May issue of *Good Business,* Unity's magazine by and about those engaged in the business of living. You will also find special help in the article "My Friendly Enemies," and the other outstanding articles that are included in this issue. *Good Business* will come to you each month for a year for $2.

Coming Next Month in UNITY

Do you realize that you may have been refusing to accept your good without knowing it? Perhaps you need health, prosperity, or happiness but have been unwittingly passing it by.

"There is a standing invitation to prosperity in every form," Edith H. Morrell tells us, "—health, happiness, security, fulfillment for every need—but we decline. You have probably heard or read it many times."

After explaining how to accept this invitation, the author goes on to show, by specific example from her own experiences, how she and members of her family have been protected and blessed by her application of the simple suggestions that she gives.

This important article is entitled "He That Dwelleth," and it will appear in the June issue of UNITY, together with many more vital Truth articles to help you live successfully every day.

Be sure to look for this article next month, and to share it with others who may need its help, either by passing along your copy or by sending for gift subscriptions for them. The Prosperity Bank plan, which is described on the inside back page of this issue, provides a convenient way for you to send gift subscriptions.

New Serial Begins in Wee Wisdom

Boys and girls will be glad to know that a new serial story, including all the things they like best—horses, mystery, adventure, and thrills—begins in this month's *Wee Wisdom* magazine. Written by Bonita Fouste, this story is titled "Brush Fire," and they will want to be sure to read every single chapter.

Besides the first chapter of "Brush Fire," the May *Wee Wisdom* includes short stories such as: "Sherry's Sisters," by Marian Joest Martin; a dog story, "Slitheree," by Esther Freshman, and several others. This issue also includes plans for making a May basket, and many other fun-filled features.

Wee Wisdom appeals to children with lively, fun-filled stories and features, but at the same time it holds up to them high, character-building ideals that they can follow in their everyday lives. Each feature is selected for its character-building quality.

The nominal subscription price of $2 a year brings twelve colorful issues of happiness to help them grow up into healthy, well-adjusted adults. If you know a boy or girl who needs the help *Wee Wisdom* can give, why not order a subscription for him?

Unity Literature in Foreign Languages

The list of Unity publications that are printed in foreign languages continues to grow each month. There are now more than 140 foreign translations of Unity books, booklets, pamphlets, and cards now being distributed by Unity School. This list includes literature published in twelve languages—Ibo (an African language), Dutch, French, German, Greek, Italian, Japanese, Portuguese, Russian, Swedish, Finnish, and Spanish.

Not long ago Myrtle Fillmore's book *How to Let God Help You,* which was compiled from her writings by Warren Meyer, leader of the Unity center in Oak Park, Illinois, was brought out in Greek and is available in that

language as well as in English for $2 a copy.

If you would like to have a complete list of Unity's foreign literature, simply address your request to Unity School at Lee's Summit, Missouri, and one will be sent to you without charge.

Unity's Founder Quoted in National Magazine

"This is to share my delight," writes a Unity friend in Florida, "in finding a quotation in the 'Ladies' Home Journal' December 1958 issue, from Charles Fillmore. As I was waiting at the beauty parlour, turning pages as many others do, I found it.

"How glad I am that I have read and studied and practiced, to some extent, Unity since 1922. I saw and heard Charles Fillmore in Los Angeles on his last visit there. I keep very busy, and I use the statements of Truth you send. I am grateful."

The quotation to which this friend refers comes from the opening sentences of Charles Fillmore's article "A Sure Remedy," which has been available as a pamphlet for many years and which was included as a chapter in the book *The Household of Faith* because of the valuable help it gives. It is always gratifying to see Unity writings appear in outside publications where they may reach even more persons who may be seeking help.

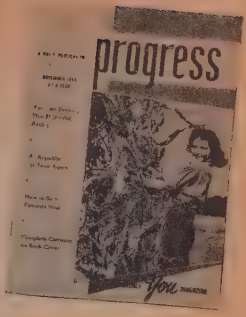
Coming Activities at Unity Village

The Unity Training School has announced these dates for events to be held at Unity Village for the remainder of this season:

Second Term of the Training School, May 11 to June 5
Third Term, July 27 to August 21
Fourth Term, August 31 to September 25
Men of Unity Retreat, October 4 to 9
Unity Fall Retreat, October 10 to 17
Harvest Retreat, October 24 to 31
Thanksgiving Retreat, November 22 to 27
Christmas Retreat, December 20 to 26

Although it may be too late for you to make arrangements to attend the May term of the Training School, there are still many events that you can attend. For further information about any of these events, or to make reservations to attend, address your letter to the Unity Training School, Lee's Summit, Mo.

YOU CAN BE A GOOD NEIGHBOR



"Yes, I still want to receive your *Progress* magazine," writes a high school student in the British West Indies. "There is still difficulty in sending money, so I would like, through your kindness, to continue receiving it through your Good Neighbor Fund.

"*Progress* has given me a lot of inspiration. There is so much in it about smiling and being pleasant that it has made a change in me. Not only have I noticed it, but the teachers at school have also. Recently a teacher told me, 'Every time I go to scold the senior department [that is the section I am in] and I see you smile, I do not feel like doing it. So whenever you see me angry and about to scold, give me a smile.'

"I felt so happy that I must give thanks to *Progress,* for it was there that I learned to be pleasant. By keeping to *Progress* I know I will learn a lot."

Through the Good Neighbor Fund, Unity magazines are sent free to persons who, for one reason or another, are unable to pay for them. This work is made possible by the love offerings of Unity friends who wish to help others in this way. If you would like to have a part in this important work, your offering may be addressed to the Good Neighbor Fund at:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Two Poetry Books

FOR MOTHER'S DAY INSPIRATION

There is no more thoughtful gift for Mother's Day (May 10 this year) or any other special occasion than one of these two beloved volumes of inspiring Truth poetry. Either will also be a prized addition to your own library as well. Collected from the pages of the Unity magazines through the years, the poems in both books have proved to be special favorites with readers.

Best-Loved Unity Poems—This anthology contains 181 poems arranged by subject in twelve sections for easy reference. Included are poems for holidays and special occasions, poems of inspiration, poems of faith and courage, poems about Jesus and the Christ within, poems about prayer and meditation, and poems to help you change yourself and your life. The book is indexed by title and author and features lovely pen-and-ink drawings. Price, $2.

Be!—This book is a collection of more than forty poems and prose poems by author James Dillet Freeman, whose work has been read and loved by Unity friends for many years. This book features such favorites from his writings as "Sea Voice," "Another Dawn," "The Hilltop Heart," and many more. The typography has been especially designed to suit the poetic content of the book, and it includes fine pen-and-ink drawings. Price, $2.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

THREE UNITY RECORDS

Come Ye Apart Awhile—This is a powerful relaxation drill that was originated by May Rowland, director of Silent Unity. She has used this drill for many years to help others free their minds from worry and strain. She narrates the drill herself on the record, and with it comes a booklet that gives the drill in printed form as an additional aid. Protected by a violet and gold jacket, this record is made of unbreakable Vinylite, plays at 33⅓ r.p.m. (long-playing), and is priced at $3.

Consecration of the Room—In this re-recording of a record that was made some thirty years ago, the voices of both of the founders of Unity may be heard. Charles Fillmore leads a stirring blessing based on *The Consecration of the Room* on one side; on the reverse, Myrtle Fillmore repeats and comments on *The Prayer of Faith*. Made of unbreakable Vinylite, the record plays at 78 r.p.m. and is priced at $1.50.

Lord's Prayer Record—Charles Fillmore repeats the Lord's Prayer on one side of this record, while the reverse side features an organ solo of the Unity Viewpoint radio program theme music, "God Bless You Everyone," by Carl Frangkiser. Made of unbreakable Vinylite, the record plays at 78 r.p.m. and is priced at $1.50.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

FIND PROSPERITY THROUGH GIVING

Here is your opportunity to bring your friends real happiness and increase your own prosperity as well: send them UNITY magazine on the Prosperity Bank plan.

You order three subscriptions and a Bank on the coupon below. For seven weeks, as Silent Unity prays with you for success, you deposit a coin a day and bless it with the prosperity prayer that you receive. You seek to look to God only for supply and to think only positive, prosperous thoughts. At the end of the drill period you will easily have saved the cost of the subscriptions, and you will have a new concept of prosperity. Sharing your good with others opens the way for more good to come to you. Order your Bank today, and see how the plan can bless you.

Unity School of Christianity, Lee's Summit, Mo.

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $6 cost ($2 each subscription).

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

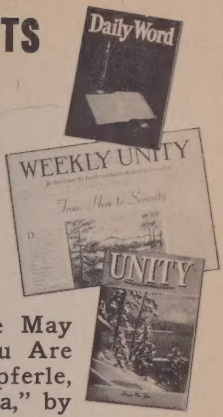
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-5-59

THREE YEAR-LONG GIFTS



One of the most welcome gifts you can give is a Unity magazine subscription. This gift keeps giving for a whole year, yet costs just $2:

Daily Word—This pocket-sized monthly presents a meditation, prayer, and Bible verse for each day plus inspiring poems and short articles. The May issue features the article "You Are Unburdened," by Mary L. Kupferle, and the poem "Look to the Sea," by James Dillet Freeman.

Weekly Unity—This messenger of Truth comes each week bringing poems, articles, and outstanding feature departments, including letters from readers, a message from Silent Unity, and a column by Lowell Fillmore (president of Unity School). The May 31 issue presents the article "Prayer," by the internationally-known novelist Faith Baldwin.

UNITY—As a subscriber you are already familiar with the 100 pages of powerful Truth articles that this magazine offers each month, featuring the writings of Charles Fillmore, co-founder of Unity School, as well as the poems, letters about answered prayer, and the cover photograph in full color. This issue offers the unusually helpful article "What Can I Do?" by Myrtle Shay.

Your gift of any of these magazines will be announced with an attractive gift card. Be sure to ask that your gift subscriptions begin with May to include these special features.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The Heart Has Need

Eleanor Halbrook Zimmerman

The heart has need of lovely things:
The gentle fragrance of May,
The noble sweep of eagles' wings,
The sunlight sparkling on a bay,
The light that shines from windowpanes
At evening when the day is done,
The singing sound of April rains,
The warm caress of summer sun.

The heart has need of cheerful things:
The kindly word, the pleasant deed,
The smile that like a candle brings
Light that shares another's need,
The service done with honest cheer,
The task performed with heart that sings,
In every day throughout the year
The heart has need of cheerful things!